Politeuphuia

WIT'S COMMON-WEALTH

Newly corrected and amended.

Si tibi difficilis formam natura negavit,
Ingenio formæ damna repende tuæ.

LONDON,
Printed by *James Flesher*, and are to be sold by *Richard Royston* at the Angel in Ivie-lane.
M. D C. L V.

- 1989

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UMI - 19

To his very good friend
Mr. BODENHA
NL. wisheth increase of
happinesse.

SIR,

WHat you seriously begun long
since, and have advanced you
very careful for the
fection of
hed although perhaps not so well to your ex-
tation, I present you with
most worthy of the same both in respect of
your earnest travail therein, and the
desire you have continually had for the gene-
al profit. My humble
would take into your kind protection
nd new burthen of Wit: new in
itle, though otherwise old, and of great an-
uity, as being a methodical collec
most choice and select Admonitions and Sen-
ences, compendiously drawn from infinite va-
iety, Divine, Historical, Poetical, Politick,
Moral and Humane. As for the envious and
over-curious, they shall the lesse trouble

- 1989

The Epistle Dedicatory.

...in this World but as subject to the Erinnys *of ill-disposed persons, whose malice is as fatal as the Darts of Cupid, or Paris shaft, which neither a* [illegible] *shield, nor* Vulcans *cunning workmanship, nor* Pallas Ægis *can avoid. Thus humbly craving pardon for my boldnesse, beseeching God daily to encrease the affection you beare to learning, I take my leave.*

Your most assured

to command,

N. L.

UMI - 19

To the Reader.

COurteous Reader, encouraged by thy kind acceptance of the first and second Impression of *Wits Common-wealth*, I have once more adventured to present thee with the seventeenth Edition. *Solent primi fœtus rerum horridiuli esse & insuaviores, sed autumno magis & grati subsequaces*. Somewhat new I have inserted, put out many things where I found it necessary, and especially of examples; for that I intend by Gods grace, the next time to publish the fourth part of *Wits Common-wealth*, containing only Examples. Then from your gracious acceptance and censure, let this part draw her perpetual priviledge, that like *Alexandrian* fruits it may still flourish in the tast summer of thy gentle favour, and every one of them triumph in despight of Envy-raging Winter.

N. L.

In Polycephalian Decastichon.

Mollica qui sophiæ, quitâ quadrimitis vitæ,
Impensis vanos flores rimaris & ardes:
Hæc tua sunt hujus monumenta laboris,
Hæc fervidum motus sedavit arenim.
Hæc duos Memorie, cœlestis numinis plenos,
Hæc alta sublimis fovere mentis inanes,
Et facili rapidas fraenes vitiosis dixerunt:
Hæc tua sunt tot hos, Musis aptissima sedes.
Virtutis hæc tua quæque Pharos, Cynosura vagantis,
Hæc, quæ mentis, rationis arcanum.

A. R.

[illegible] who in deserving wits wealth embracers,
[illegible] and end each, where well behold he may
[illegible] troop of matchlesse Nymphs and Graces,
[illegible] arms to sacred Fames dislay.
[illegible] all fame, and equall to their faces,
[illegible] begun, their most rich array:
[illegible] to siam suppose,
[illegible] his resting place;
[illegible] lover of smooth running Prose,
[illegible] (like Virgins) unto lace.
[illegible] so grows the Damask-Rose;
[illegible] Taffeta's doe enchase.

T. M.

UMI - 19

Wits Common-wealth.

Of God.

Definition. *God, the beginning of all things, the Idea and pattern of all good, a that Almighty One eternall which wanteth beginning and ending, which being made of none, hath by his own power created all things.*

Here God putteth to his hand, there are no men so mighty, no beasts so fierce, no sea so deep, that can withstand his power.

As a Prince will not suffer that another be called King in his Realm, likewise God will not permit that any other in the World should be honoured but he only.

Without the understanding of the [illegible] his Word, our light is but blindness, our knowing ignorance, our wisdome foolishness, our devotion devilishness.

God will not suffer man to have [illegible] things, [illegible] for if he had [illegible] ry, he would be unthankfull; and [illegible] be carelesse.

[illegible] to dispose them even with the same [illegible] who he hath created them.

[illegible] much doe we owe unto God for [illegible] from which he delivereth us, [illegible] and diseases, whereunto he [illegible]

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Where Virtue doth raise to honour, there God sets
[illegible]

God is called a Well, both because he hath all good
things from himself, and also for that he doth commu-
nicate from thence with his creatures, without any
hindrance to himself: for God ministreth to all, lack-
ing nought, and receiving nothing of any man.

God in his Church is a most bright Sun, which ri-
seth upon those that fear him, and goeth down from them
that are careless and prodane.

The treasures of vices are in us, the abundance of
goodness in God. *Ierom.*

The greatness of God is more seen in mercy then
in punishing.

God views us not as our offences deserve, but as his
mercy willeth.

God deals in one sort with the sinner, in another
manner with the just; to the sinner he pardoneth his
sin, but from the just he takes away the occasions
[illegible]

[illegible] of Arcadia for breaking up of *Neptunes*
Temple was stricken blind.

Alexander [illegible] Ceres Temple, was stricken mad,
[illegible]

Agesilaus [illegible] seeking to spoil the Temple of
[illegible] were slain with Lightning.

[illegible] the Captain of the French, entring the
Temple [illegible] and spoiling it, was stricken with
madness [illegible] himself.

[illegible] who robbed the Temple at Te-
[illegible] died all miserably.

As it is impossible with one and the same eye to be-
hold Heaven and Earth [illegible] so is as impossible with one
[illegible] to love God and the World [illegible]
[illegible] surmounteth all other creatures, so
[illegible] him surmounteth all other things.

God

God is high: if thou lift thy self unto him, he flieth from thee; but if thou humblest thy self unto him, he cometh down to thee.

Gods Doctrine is the rule of Prudence, his Mercy the work of Justice, and his Death the Standard of Patience. *Bern.*

The Resurrection of Christ to the Dead is Life, to the Saints Glory, to Sinners Mercy.

Simonides, the more he studied to know what God was, the harder still it seemed unto him.

If God help, he is mercifull; if not, we must not think him unjust.

Divinity cannot be defined.

The operation of God is threefold, Creation, Formation, Consummation.

God is Eternity, and therefore not found but of such as continually seek him.

God, although he be Omnipotent, could never make a creature equall to himself.

The Lord of Hosts is called God the Father, the Son is the Image of the Father; the Father and the Son known, the Goodness of them both, which is the holy Ghost, is made manifest. *Aug.*

Jupiter est quodcunq; vides, quocunq; moveris, Ovid.

Que Deus occulta esse voluit, non sunt scrutanda; que autem manifesta fecit, non sunt negunda, ne dum illicitè curiosi, & in ipsis damnabiles inveniamur gratiæ. Ambros.

Of Heaven.

Defin. Heaven is generally taken for that part of the world which is over our heads, a place full of Divine residence, and that Land, where the Faithfull after this life expect their portion and blessedness.

HEaven is the Seat of God, [illegible] his Footstool,

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Heaven is the seat of Glory, the habitation of Angels, the resting place of the Faithfull, farre beyond thought, and glorious beyond report.

We deem it hard to know the things on earth, and search the objects of our eyes with toil; but who can search the secrets of the heavens? *Basil.*

Heaven is neither infinite in form nor figure, but infinite in nature.

Heaven as it had its Creation of nothing, so it shall be dissolved to nothing.

The disposition and places of the Heavens, are not of power to compell our good or bad fortunes.

As Hell is the place of all horrour, so heaven is the haven of all rest.

Heaven is the habitation of the Elect, the throne of the Judge, the receit of the Saved, the seat of the Lamb, the fulness of delight, the inheritance of the Son, and the reward of the Faithfull.

From Heaven our soules receive their sustenance.

Heaven is the Church of the Elect, the soul of the world, and field of the Faithfull.

He is most miserable that is denied to see the Sun-shine, and he is most accursed, to whom God denieth heavenly favour. *Gregory.*

It is hard to live well, easie to die ill; hard to obtain Heaven, easie to keep from thence.

Who knoweth better how great is the losse of Heaven, then they that are judged to live continually in Hell.

A good life begetteth a good death, and a good death a glorious inheritance in Heaven.

The way to Heaven is narrower then the way to

... vitæ sortitus, plena sicubi, et firma

Esque

Estque Dei sedes, nisi terra, & pontus & aër,
Et cælum, & virtus, superos quid quærimus ultrà?

Of Angels.

Defin. *Angels are of an intellectuall and incorporeall substance, alwayes moveable and free, the divine Messengers of the will of God, serving him by grace and not by kind, and are partners of immortality.*

ANgels at all times, and in all places, behold the face of our heavenly Father.

Self love, the ruine of the Angels, is the confusion of men.

Angels are carefull of mens actions, and Protectors of their persons.

Angels were created of God, immortall, innocent, beautifull, good, free, and subtile, of the excellency of God himself. *Aug.*

Angels have their habitation in heaven, their eyes fixed on the Majesty of God, their tongues framed to his praises, and themselves only in him.

Every ones Angel that hath guided him in this life, shall at the latter day bring forth him he hath governed.

Angels intend two things, the first is the glory and service of God, the second is the health and salvation of his children.

Angels are the comforters, instructors, and reformers of men.

Angels are Tutors of the Saints, Heralds of Heaven, and Guardians of our Bodies and Souls.

The Angels exceed not in desire, desire not because they want not, in beholding their Creator.

The Angels have charge to conduct men, Wisdom to instruct men, and Grace to preserve them.

Angels were the first creatures that ever God made.

Angels, wheresoever they fly, see and behold the face of God.

- 1989

There are nine Orders of Angels; Angels, Archangels, Vertues, Powers, Principalities, Dominions, Thrones, Cherubins, and Seraphins.

The Divine nature of Angels sufferech neither change nor end, for they are immutable and Divine.

Angels are swift messengers to execute the wrath of God against his enemies.

Every true Minister is a true Angel, and their tongues bear the Embassage of the most high God.

Angeli sic foris exeunt, ut interna contemplationis gaudia non priventur. Greg.

Quisque Angelo similis efficitur homo, qui hominibus ejus similis designatur.

Of Virtue.

Definit. Virtue is a disposition and power of the reasonable part of the Soul, which bringeth into order and subjecteth the unreasonable part, by causing it to propound a convenient end to her own affections and passions, whereby the Soul abideth in a comely and decent habit, exercising that which ought to be done according to reason: briefly, it is a proportion and uprightness of life, in all points agreeable to reason.

HE that desireth to be called Virtuous, it is first requisite that he be good: therefore in the account of reputation, it is more worthy to be called Virtuous then Noble or Reverend: for that the one doth descende together with dignity, and the other is the reward of the work which we use. So that it falls out to good experience, that this title of Virtue is of many undesired, but of very few truly deserved.

Virtue maketh a stranger grow naturall in a strange Country, and Vice maketh the naturall strange in his

Vice is sickness. *Petrar.*

Virtue is a stranger upon earth, but a citizen in

Take

Take away discretion, and Virtue will become Vice.

Virtue is the beauty of the inward man.

Virtue laboureth like the Sun to lighten the world.

To forgive is no lesse Virtue in Princes, when they be offended, then revenge a vice in the common sort, when they be wronged.

Virtue goes not by birth, nor discretion by years; for there are old fools and young Counsellers. *Gevar.*

Virtue is the Queen of Labourers, Opinion the Mistresse of Fools, Vanity the Pride of Nature, and Contention the overthrow of Families.

Virtue maketh men on the earth famous, in their graves glorious, and in the heavens immortall. *Chile.*

Virtue is not obtained in seeking strange Countreys, but by mending of old errors.

Virtue is more acceptable, by how much the more it is placed in a beautifull body.

Pythagoras compareth Virtue to the letter Y, which is small at the foot, and broad at the head; meaning that to attain Virtue is very painfull, but the possession thereof passing pleasant.

A good man, though in appearance he seem needy, yet by Virtue he is rich.

Virtue is a thing that prepareth us to immortality and make us equall in the Heavens. *Socrates.*

The first step to Virtue is to love Virtue in another man.

Virtue while it suffereth overcometh.

Virtue cannot perfectly be discerned without her contraries; nor absolutely perfect without adversity.

He that remembreth his Virtue, hath no Virtue to remember, seeing he wanteth Humility, which is the Mother Virtue of all Virtues.

Virtue is better and more certain then any [illegible]

The actions of Virtue doe so much [illegible] the beholder, that he presently admireth them, and is [illegible] to follow them.

A man endued with Virtue, merieth more favour then a man of much wealth.

It is no lesse Virtue to keep things after they be gotten, then to get them. *Ovid.*

Virtue in general, is a castle impregnable; a river, that needeth no rowing; a sea, that moveth not; a treasure, endlesse; an army, invincible; a burthen, supportable; an everturning Spie; a sign deceitlesse; a plain way faillesse; a true guide, without guile; a helm, that instantly cureth; an eternall honour, that never dieth. *Mar. Aurel.*

Fortis fatum de necessitate virtutem, sed plus laudo quem elegit libertas, non induxit necessitas.

Virtus media jacet ob utraque vitia.

Nequitiæ claudes candida vela fenestræ.

Of Peace.

Peace is the quiet and tranquillity of Kingdoms, having all seditions, tumults, uproars, and factions; bringing ease, quietnes, and security, with all other flourishing ornaments of happinesse.

DEare and unprofitable is the Peace that is bought with guildesse blood.

They justly deserve the sword of Warre, which will refuse the conditions of Peace.

Peace flourisheth where Reason ruleth, and Joy where Modesty dwelleth.

Peace is the end of War, Honour the joy of Peace, and good Government the ground of them both.

Peace is of most men desired.

Concord in a City, is like Harmony in Musick.

Concord of many maketh one.

The living members of the body, united together, make a life; and divided, suffer death: so Citizens in a Common-wealth, by their Concord maintain the same, but by their Hatred destroy it.

True Peace, is to have Peace with Virtue, and War

Peace

Peace asketh no lesse wisdome to conserve it, then valiantnesse to obtain it.

The colour of Peace maketh the War more secure; for who suspect least, are soonest prevented. *Olaus Mag.*

Archidamia the Spartan Lady, seeing her Countrey suppresst by the covetousnesse of the Magistrates, and *Pyrrhus* triumphing in their miseries, entred the Senate-house with a naked sword in her hand, and in the name of all the Ladies, chid the heartlesse Lords, for suffering themselves to live, their Countrey being overthrown, and they like to lose their liberty.

Pyrrhus entring Sicily, possessed with hope of some Peace, afterward surprised the Countrey, and inthralled the inhabitants thereof by tyranny.

Peace from the mouth of a Tyrant is oftner promised then performed. *Plato.*

The countenance declareth mens inclination to peace; and the austerity of *Marius* countenance, being an infant, was ominous to Rome in his old age.

It is a point of godly wisdome, to be at peace with men, at warre with vices.

To rule an estate, is a heavie burthen; but to undergoe Peace, is an easie carriage.

Concord maketh small things mightily to increase, but Discord maketh great things suddenly to decay.

To flie from Peace, which we should earnestly pursue, is to follow discord, and our own destruction.

That thing is more esteemed which is obtained by peacefull words, then that which is gotten by forcible violence.

Nemo virtutes suas in pace cognoscit: si enim bella desint, virtutum experimenta non prosint.

——— *Pax optima rerum,*
Quas homini novisse datum est: pax una triumphis
Innumeris melior: pax custodita salutem
Et cives aequare potens ——— Sil. Ital.

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Of Truth.

Definition. Truth is that certain and infallible vertue, which bringeth forth all goodnesse, revealeth the Creation of the world, the power of our Creator, the eternall Crown of Bliss we hope for, and the punishment allotted for our wickednesse: it is a vertue, through which we are inclined to speak no otherwise with our tongue, then we think with our heart.

TRuth stands not upon the tongues of men, nor honour upon the frowns of authority.

There is nothing so secretly hidden, but Time and Truth will reveal it.

Truth may be oft blamed, but never ashamed, and Vertue suppressed by slander, will at last appear without blemish.

The dissolving of a doubt, is the finding of the Truth.

Truth is the Law of Arts.

Truth hath two champions, Wisdome & Constancy.

Truth is the messenger of God, which every man ought to reverence, for the love of her Master.

Truth only among all things is privileged, in such wise, that when Time seemeth to have broken her wings, then as immortall she taketh her force. *Ang.*

The purest Emerald shineth brightest, when it hath a foile, and Truth delighteth most when it is apparelled worst.

The end of Grammar, is to speak aptly & agreeably; and the end of the speech, Society: of Rhetorick, to carry all mens minds to one opinion: of Logick, to find out Truth amidst many falshoods; all other Arts doe likewise tend to Truth.

Four very good Mothers have four very bad Daughters: Truth hath Hatred; Prosperity hath Pride; Security hath Perill; and Familiarity hath Contempt.

Pharamond the first King of France was named *Warmond*, which signifieth Truth.

Truth

Truth feareth nothing more then to be hid; she careth for no shadow, but is content with her own light.

Truth is a virtue that scaleth the heavens, illuminateth the earth, maintaineth justice, governeth Cõmonweals, kils hate, nourisheth love, & discovereth secrets.

Truth is a sure pledge not impaired, a shield never pierced, a flower that never dieth, a state that feareth no fortune, and a port that yeilds no danger. *Cicero.*

Truth is health that is never sick, a life that hath never end, a salve that healeth all sores, a sun that never setteth, a moon that is never eclipsed, a herb that is never withered, a gate that is never lockt, and a voyage that never breeds wearines.

Truth is such a virtue, that without it our strength is weakness, our justice tyrannous, our humility mysterous, our patience dissembled, our chastity vain, our liberty captive, and our piety superstitious.

Truth is the Center wherein all things repose, the Card whereby we sail, the Wisdome whereby we are cured, the Rock whereon we rest, the Lamp that guideth us, and the Shield which defendeth us.

Truth is the ground of Science, the scale of Charity, the type of Eternity, and the fountain of Grace.

By Truth the innocent smileth before the Judge, and the Traytor is discovered before he is suspected.

Truth is a good cause, and needs no help of Oratory, and the least speech discovers the best credit.

Qui veritatem occultat, & qui mendacium profert utrumque reus est: ille, quia prodesse non vult; iste, quia nocere desiderat. Auguſt.

Non bene mactato cœlestia numina gaudent:
Sed quæ præstanda est, & sine teste fides:

Of Conscience.

Defin. *Conscience generally is the certain and assured testimony, which our souls carry about with them, bearing*

witnes

witnes of what we speak, think, wish, or doe: it is to the wicked, an Accuser, a Judge, a Hangman, and a Rope: to the godly, a comfort, a Reward, and Aid against all adversities.

A Guilty Conscience is a worm that biteth and never ceaseth.

The Conscience once stained with innocent blood, is alwaies tied to guilty remorse.

Conscience is a worm that frets like the *Serik* wool; secretly & deeply; easily gotten, and hardly worn out.

Where the Conscience is drowned with wo ldly pomp & riches, there wisdome is turned to foolishnes.

Conscience is the chamber of Justice. *Orig.*

He that frameth himself outwardly to doe that which his Conscience reproveth inwardly, wilfully resisteth the Law of God.

The Conscience is wasted, where shipwrack is made of Faith.

A good Conscience is the only liberty.

The Conscience is a book wherein our daily sins are written.

A good Conscience is a continuall quietnes.

Although the Conscience of many seem to be seared with hot iron, as if it were void from all feeling of sin, yet at the point of death it is awakened, yea and it driveth the miserable soul to desperation.

We shall carry nothing with us out of this life, but either a good or a bad Conscience.

Discerne discreetly, and practise reverently those things that are good, that thine own Conscience may be clear, and others by thy doings not offended. *Greg.*

A clear Conscience needeth no excuse, nor feareth any accusation.

None is more guilty, then he whose Conscience forceth him to accuse himself.

To accuse ones self before he is accused, is to find a fault in a false Conscience.

Con-

Conſcience beareth little or no ſway, where coin brings in his plea.

The Conſcience loaden with the burthen of ſin, is his own Judge, and his own Accuſer.

Whereas any offence is committed through ignorance, or any other violent motion; the cauſes that encreaſe the ſame being cut off, penitence and remorſe of Conſcience preſently followeth.

The Philoſophers count thoſe men incurable, whoſe Conſciences are not touched with repentance for thoſe ſins which they have committed.

There is no greater damnation then the doom of a mans own Conſcience.

The violence of Conſcience cometh from God, who maketh it ſo great, that man cannot abide it, but is forc't to condemn himſelf.

A wicked Conſcience purſueth his Maſter at the heels, & knoweth how to take vengeance in due time.

Nulla pœna gravior pœnâ conſcientiæ; vis autem nunquam eſſe triſtis? bene vive. Iſidor.

——— *Heu quantum pœnæ mens conſcia dempſit!*
——— *Sua quemque premit terroris imago.*

Of Prayer.

Defin. *Prayer (as ſome Divines affirm) is to talk with God, craving, by interceſſion, and humble petition either thoſe things neceſſary for the maintenance of this life, or forgiveneſs of thoſe ſinnes, which through frailty we commit.*

The juſt mans prayer appeaſeth the wrath of God.

Prayer muſt be freely given, and never [illegible]

Prayer is the oblation of a thankfull heart, [illegible] token of a contrite and penitent mind.

Prayer is not to be attempted with [illegible] of heart, but with ſimplicity & meekneſs of [illegible]

Happy is that man, whom wordly pleaſures cannot draw from the contemplation of God, and [illegible] is a continuall prayer.

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Prayer is the wing wherewith the ſoul flieth to heaven, and Meditation the eye wherewith we ſee God. *Amb.*

Prayer kindleth, inflameth, and lifteth the heart unto God, & the incenſe of Meditation is pleaſing in his eys

The prayer of the poor afflicted pierceth the clouds.

Prayer is a virtue that prevaileth againſt temptation, & againſt all cruel aſſaults of infernal Spirits, againſt the delights of this lingring life, and againſt the motions of the fleſh. *Bernard.*

Prayer engendreth confidence in the ſoul, confidence engendreth peace & tranquillity of conſcience.

Faith joyned with Prayer, maketh it more forcible, but humility coupled with it, maketh it beneficiall and effectuall.

Virtuous & godly diſpoſed people do daily pray unto God for the cleanſing of the impurity of the heart, and doe watch it with all diligence that they can, and labour to reſtrain it, that the corruption thereof burſt not out, either to the hurt of themſelves or others.

The Romans upon certain high daies prayed for encreaſe of wealth to the people of Rome: which being Cenſor changed, ſaying, That it was ſufficient, and that they ought only to pray unto God to preſerve it ſuch as it was.

Thy prayer is thy ſpeech to God: when thou readeſt, God ſpeaketh to thee, and when thou prayeſt, thou talkeſt with God. *Aug.*

Let prayer aſcend, that grace may deſcend.

He that knoweth how to pray well, knoweth how to live well.

Where the mercy of the giver is not doubted, the negligence of him that prayeth is to be reprehended.

Prayer muſt be accompanied with the exercile of vertues.

No prayer can tie the will of God unto us, except we all we renounce and conquer our own wills.

Pray

Pray in thy heart unto God at the beginning of all thy works, that thou mayst bring them to a good conclusion. *Socrat.*

Pray not to God to give thee sufficient, for that he will give to every man unasked: but pray that thou mayst be contented and satisfied with that which he giveth thee.

Heaven shall cease to be, when it shall cease to run: and men cease to prosper, when they cease to pray.

The wrath and love of God follow each other, but the former is mitigated by prayer and repentance.

Prayer and repentance bringeth peace to the unquiet conscience.

Orans considerare debet quid petit, quem petit, & ipsum qui petit. Bernard.

Flectitur iratus voce rogante Deus.

Of Blessedness.

Defin. *Blessedneß or beatitude, is the grace of God, and his benefits, bountifully bestowed on them that fear him, and keep his commandments.*

TRue blessedness from mortall eyes is hid; and left as an object to the purer spirits.

That man cannot be truly blessed, in whom virtue hath no place.

A man that is wise, although he fall into extreme poverty, yet is he very rich and greatly blessed.

Blessedness is an outward quietness. *Arist.*

Blessedness farre off, beginneth from humility.

A blessed man cannot erre.

There is no truer happiness in this life, then that which beginneth everlasting happiness, and no truer misery, then that which leadeth to everlasting misery.

The first felicity that godly men have after this life, is the rest of their souls in Christ; the last shall be the immortality and glory of their bodies.

- 1989

This is perfection and happinesse, even from every thing to attain the end for which it was created, and therein to rest and be blessed.

Hatefull and hapleſſe is that happineſs, that traineth men from truth to inſolence.

Since in every thing the excesse is hurtfull, the abundance of felicity is moſt dangerous.

It is not true bleſſedneſs, which hath an end.

If thou knoweſt all that ought to be known, thou art truly bleſſed.

They are to be accounted bleſſed, to whom fortune hath equally weighed the good with the evil.

All things truly belonging to bleſſedneſs, do chiefly conſiſt in the noble virtues of wiſdome.

True bleſſedneſs conſiſteth in a good life, and happy death. *Solon.*

Not the rich, but the wiſe avoid miſery, and be happy and bleſſed.

They that think riches the cauſe of happineſs, deceive themſelves no leſſe then if they ſuppoſed, that cunning playing upon the Lute or Harp came from the inſtrument, and not from art.

Thoſe men be truly bleſſed, whom no fear troubleth, no pooreneſs conſumeth, no carnall concupiſcence overcometh, no deſire of worldly wealth afflicteth, nor any fooliſhneſs moveth unto mirth.

True felicity conſiſteth in the good eſtate of the ſoul.

Of Love.

mother is idolle, that moveth to serue him whom he loueth; and that loue is heauenly. There is also a loue natural, and that is a passion which proceedeth through euery veine: it is a herb that being sowen in the entrailes, mortifieth all the members: a pestilence, that through melancholy killeth the heart: and the ende of all vertues.

Ouid. Nisibus de quibus.

LOue is the Mother of boldnesse and confidence.

Loue is an vnreasonable excesse of desire, which cometh swiftly and departeth slowly.

Whosoeuer loueth, is deceiued and blinded in that which he loueth.

The loue that a man getteth by his vertues is most permanent.

Loue is full of speech, but neuer more abounding therein then in praise.

A friend loueth alwaies, a louer but for a time.

The loue of beauty is the forgetting of reason.

Loue begun in peril, fauoureth of greatest delight when it is possessed.

Loue inchanteth the hearts of men with vnkinde faces, and layeth beauty as a snare to intrap vertue.

Loue is a fading pleasure mixed with bitter pittie, and a misery tempered with a few momentary delights.

All bonds are litle enough to hold loue.

Loue is a vertue if it be measured by dutifull chaste, and not matched with wilful chance.

Lawlesse loue neuer endeth without losse; nor the nuptial bed defiled escapes without reuenge.

Fancy is a worme that biteth soreest the flourishing blossoms of youth.

Loue is not to be suppreſt by wisdome, because not to be comprehended with reason.

How loue is soon cold, and faith plighted with an vnlawfull vow, is to [illegible] without conscience, and to [illegible] without care.

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Love as it is variable, so it is mighty in forcing effects without deniall.

Cupid is not to be resisted without courage, but entertained with courtesie.

Love vanquisheth Tyrants, conquereth the malice of the envious, and reconcileth mortal foes unto perfect friendship.

Love is a heat full of coldness, a sweet full of bitterness, a pain ful of pleasantness, making the thoughts [illegible] eyes, and hearts ears, bred by desire, nursed by delight, weaned by jealousie, kill'd by dissembling, and buried by ingratitude.

That which the heare is loved, with the heart is lamented.

Love is a worme, which commonly lives in the eye, and dies in the heart.

To be free from love is strange, but to think scorn to be beloved is monstrous.

Love and Royalty can suffer no Equals.

Love being honest may reap disdain, but not disgrace.

He that feeds upon fancy, may be troubled in the digestion.

Love without his fruit, is like a picture without a face.

Love never took thought, but neer her lives end, and hope of heaven had never fear of hell.

Things immortal are not subject to affliction. Her

Affection bred by inchantment, is like a flow wrought in silk, in colour and form most like, but nothing at all in substance and savour.

Love gotten by witchcraft is as unpleasant, as [illegible] taken with medicines is unwholsome.

Love [illegible] Chameleon, which draweth nothing [illegible] the moon, the aire, and nourisheth nothing in the [illegible] but the corpse.

Love breaketh the brain, [illegible] never braideth [illegible] brow; consumeth the heart, [illegible] never toucheth [illegible]

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this; and maketh a deep scarre to be seen before any wound be felt.

A man hath choice to begin love, but not to end it.

It is meet for Lovers to prefer manners before money, and honesty before beauty.

Lawlesse love without reason, is the very load-starre to ruth and ruine.

Love is not satisfied with gold, but only payed with love again. *Pythag.*

Love covereth a multitude of sinfull offences, and loyalty recovereth a world of infirmities.

Love-knots are tied with eyes, and cannot be untied with hands; made fast with thoughts, not to be unloosed with fingers.

To have a faire Mistresse in love, and want gold to maintain her, to have thousands of people to fight, and no penny to pay them, maketh your Mistresse wild, and your Souldiers tame.

True love is never idle, but worketh to serve him whom he loveth. *Aug.*

As vice in every place findeth somewhat to cleave unto, so Love is seldome without subject.

Love is threefold; the first only embraceth virtue; the second is infamous, which preferreth bodily pleasure; the third is of the body and soul; nothing more noble then the first, then the second, nothing more vile, the third is equall to both. *Plato.*

Love is a cruel impression of that wonderfull passion, which to be described is impossible, because no words reach to the strong nature of it, and only they know it, which feelingly doe feel it. *Ovid.*

He that maketh his Mistresse a Goddesse, may [illegible] and but a Wagtaile.

The assaults of love must be beaten back, as the first [illegible] as the second. *Pythag.*

He that loveth [illegible]

deepe; he that longeth for sweet musick, must first endure harsh thundring befts; and he that seeketh to win his love, must sweeten his labour, and hazard his life.

It falleth out in love as it doth with Vines, for the young Vines bring the sweet wines, but the old do best. Birds are trained with sweet calls, but they are caught with bended nets; Lovers are allured with fair looks, but strangled with disdainful eyes.

Oft love mixed with mockery, followeth the truth of [illegible].

He that hath sore eyes must not behold the candles; so he that would leave his love, fall to the remembrance of his Lady's for the one causeth his eyes to water, and the other procureth the heart to bleed.

Like as the fire wasteth the wood, so scornfulness consumeth love. *Hermes.*

Love can never be fully fixed, when in him that is beloved there wanteth merit.

It is convenient in love to be discreet, and in hatred provident and advised.

Love is a frentick frensie, that so infects the minds of men, that under the cast of Nectar they are poysoned with the water of Styx.

Love stirreth on lewd looks to command by power, and to be obeyed by force.

Love and fortune favours them that are resolute.

Lovers oft times proceed in their suits as Crabs, while paces are alwaies backward.

[illegible] in a lover is endlesse, so if it be perfect [illegible].

Love is a sweet tyranny, because the lover endureth [illegible] willingly. *Nichols.*

The mind of a Lover is not where he liveth, but where he loveth.

Love fixed on virtue, increaseth ever by continuance.

The passionate Lover if he fail, love is his Pile

walk, her eie his companion; if he sleep, love is his pillow.

Love is only remedied by love, and fancy must be cured by affection. *Pyth.*

Sophocles being demanded what harm he would wish to his enemy, answered, That he might love where he was not fancied.

Love is most fortunate where courage is most resolute.

Affections are harder to suppresse then enemies to subdue.

Lovers ombes are like fetters made of glasse, that glister fair; but couple no constraine.

Love maketh a man that is naturally addicted to vice, to be endued with vertue, forcing him to apply himself to all laudable exercises, that thereby he may obtain his lovers favour; covering to be skilful in good letters, that by his learning he may allure her; to excell in musick, that by his melody he may endeare her; to frame his speech in a perfect phrase, that by his learning and eloquence he may perswade her; and what nature wanteth, he seeketh to amend by art; and the only cause of this vertuous disposition is love.

Love be it never so faithfull, is but a Chaos of care and fancy, though never so fortunate is but a masse of misery. *Chilo.*

Love is to be driven out by reason, not to be thrust out by force.

Amidst the naturall passions of man, love is the fountain of all other.

The lover knoweth that he doth desire, but he knoweth not what he should desire.

Love may wither by little and little, but the root will not be removed on a suddain.

It is a profit for young men, and a fault for old men to be in love.

The best Physician to cure love, is he that gave the wound.

The first step to wilfulness, is not to love; the second, to love that it be not perceived. *Plato.*

Secret love harbours with the fairest flame.

As a King is honoured in his image, so God in man is both loved & hated: he cannot hate man who loveth God, nor can he love God, who hateth man. *Bern.*

He that gathereth roses must be content to prick his fingers, and he that will win a woman's good will, must be content with hard words.

There are six properties in love; Self-love, is the ground of mischief; Lascivious love, the root of remorse; Wanton love, the cowards warfare; Pure love never saw the face of fear; Pure loves eyes pierce the darkest corners; Pure love attempteth the greatest dangers.

Libertas quændam nulli jam restat amanti,
Nullus liber erit, si quis amare velit.
——Hæc quoque maxima dominatur in aquâ.
Juda Vegius.

Of Jealousie.

Define. Jealousie is a disease of the mind, proceeding from a fear, wherby a man doubteth that that thing is communicated to another, which he would not have common, but private to himself: it is also hated of that love which will not suffer a partner in a thing beloved.

He that is pained with a restlesse torment of Jealousie, doubteth and mistrusteth himself, being alwaies frozen with fear, and fired with suspicion. *Hick.*

Jealousie is such a heavy and grievous enemy to the holy estate of matrimony, and lowreth between the married couple such deadly fleeds of secret hatred and contention, as love being once raked out with jealousie, all ruth thereof, through envy, ensueth bloudy revenge.

A Jealous man is suspicious evermore, judging the worst

waste: for if his Wife be merry, he thinketh her immodest; if sober, sullen; if pleasant, unconstant; if she laugh, it is lewdly; if she look, it is lightly; yea he is still casting beyond the Moon, and watcheth as the crafty Cat over the silly Mouse.

Love as it is divine with loyalty, so it is bellish with jealousie.

Jealousie proceedeth from too much love.

The heart being once infected with jealousie, the sleeps are broken, and dreams prove unquiet, the night is consumed in slumbers, thoughts, and cares, and the day in woe, vexation, and misery.

The Jealous man living dies, and dying prolongs out his life and passion worse then death: none looketh on his love, but suspicion sales. This is he that covets to be corrivall in my favours; none knocketh at the dore, but starting up, he thinketh them to be the messengers of fancy; none talks, but they whisper of affection; if she frown, she hates him, and loves others; if she smile, it is because she hath base thoughts in her love; look she frowardly on any man, she dissembles; if she favour him with a gracious eye, then as a man possessed with a frenzie, he cries out that neither fire in the straw, nor love in a womans looks can be concealed; thus doth he live restlesse, and misketh love, that oft is sweet, to be in tast more bitter then gall.

Jealousie is a hell to the mind, and a horrour to the conscience, suppressing reason and inciting rage.

As there is no content to the sweetness in love, so there is no despair to the prejudice of jealousie.

As a ship in a tempest so is the mind toss'd by jealousie, the one still expecteth his wrack, the other seeketh his own ruine.

Jealousie maketh the coward stout, the bashfull audacious, the babler silent.

He that is jealous, is like one that is sick of an ague, and poureth in drink to augment the chillness of his sickness. Idem.

There can be no greater tyranny then jealousie, whereby a man continually murthereth himself living.

Jealousie begetteth revenge, revenge nourisheth jealousie.

Love is marled to jealousie.

Suspicion is the mother of jealousie. *Dionysius.*

Three things breed jealousie; a mighty State, a rich Exchequer, and a fair wife.

Jealousie is a hell-born fiend, that pesters the mind with incessant passions.

Jealousie, in seeking death, contemneth it: in finding it, repenteth thereat, not for enduring it, but because it suffereth him not to out-live revenge.

As the Crow thinks her own birds fairest, so the jealous man best liketh his own choice excellent fit.

Of little Brooks proceed great Rivers, and from small sparkles of jealousie arise great flames of distemperature.

To trouble a jealous man with counsel, is to augment his pain with suspicion.

Mariti enim ita demum tranquille exigi potest, si nihil circa, maritus autem de nihil fiat. Femineum genus suspicax est cognitionis, & hinc vitiuntur vitæ & querimoniæ: virtus mariti zelotypia est uxoris garrulitas, quæ proditi servandi est si fortasse sit.

Of Hate.

Hatred, or envy, is a grief arising of another man's prosperity, and malignity is most commonly joyned with it, whether it be the foundation of it, as some say, or no: but thereof as others will have it. This malignity or common hate, is a delight and pleasure taken in another man's harm, although we receive no profit thereby,

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THe greatest good hath the soonest ebbe, the fo-
reit tempest the suddainest calm, the hotteſt
love the coldeſt end, and from the deepeſt deſire of o-
tions enſueth the deadliſt hate.

Hate thirſteth to ſalve his hurts by revenge.

Envy is a ſecret enemy to honour.

There is nothing that more ſpiteth a man, than to
receive an injury before his enemy.

Hatred is the ſpirit of darkneſs.

Hatred is blind as well as love. *Plutar.*

Envy is imagined of the Poets to dwell in a dark
cave, being pale and lean, looking aſquint, abounding
with gall, her teeth black, never rejoicing but in other
harm, full unquiet and carefull, and continually tor-
menting her ſelf.

Envy in this point may be diſcerned from hatred, in
the one is ſecret, the other is open.

The envious man is fed with dainty meat, for he
doth continually gnaw upon his own heart.

Hate hath ſundry affections, as contempt, anger,
debate, and ſcornfulneſs.

Envy ſhooteth at others, and woundeth her ſelf.

Sicilian Tyrants did never find,
Than envy greater torment of the mind.

A wiſe man had rather be envied for provident ſpar-
ring, than pitied for his prodigal ſpending.

Envies are known by their hands, Lions by their
claws, Cocks by their combs, and envious men by
their manners.

Envy never caſteth her eye low, nor ambition ever
looketh but at the ſtarres, and revenge aimeth only at the higheſt, and
cannot reach.

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Envy braggeth, but draweth no blood: and the malicious have more mind to evil, than might to do it.

Envy is like lightning, that will appear in the darkest forge.

Very few dare serve or follow such as the Prince doth hate.

Much strangeness breedeth hatred, and too much familiarity breedeth contempt.

The grudge, hatred and malice of them that be evil, justifieth the justice and sentence of them that be good.

It is better to be fellow with many in love, than to be a King with hatred and envy.

Envy is blind, and can doo nothing but dispraise virtue.

Envy is so envious, that to them that of her are most denied, and set furthest off, she giveth most cruel strokes with her feet.

As rust consumeth iron, so doth envy the hearts of the envious.

An envious man waxeth lean with the fatness of his neighbour.

It is a scab of the world to be envious at virtue.

Envy is the companion of nigh kinsfolk.

I doe not allow of envy; but of good, saith Envious, I would be envied.

Envy is the daughter of pride, the author of murder and revenge, the beginner of sects and sedition, and the perpetual tormenter of virtue.

Envy is the filthy filme and lanthorne of the soul, a perpetual torment to him in whom it abideth; it is worme, a poison, or quick-silver, which consumeth the flesh, and drieth up the marrow of the bones.

Take away envy, and that which I have is mine: let there be no envy, and that which thou hast is mine.

The envious man thinketh his neighbours vices to be his gain.

Of vices Envy is the most ancient, Pride the greatest, and Gluttony the foulest.

The injured man doth oftentimes forget, but the envious man doth never spare to persecute.

Envy is a sickness growing from other mens happiness. *Marc. Aurel.*

If any man be good, he is envied; if evil, himself is envious.

The envious bury men quick, and raise up men being dead.

Hidden hatred is more dangerous then open enmity.

It is an evil thing to hurt, because thou hatest; but it is more wicked, because thou hast hurt, therefore to hate.

Malice drinketh up the greatest part of his own poyson. *Socrat.*

That hatred is commonly most deadly, which hath once been buried, and afterward through injury is revived.

The injury of a friend is more grievous then the malicious hatred of an enemy.

Envy is alwaies ready to speak what cometh next to mind, and not that which she ought to speak.

Like as grief is the disease of the body, so is malice a sickness of the soul.

Envy is nothing else but grief of the mind at other mens prosperity. *Amb.*

Debate, deceit, contention, and envy, are the fruits of evil thoughts.

Envy doth alwaies wait at virtues elbow.

Glory in the end erecteth that, which envy in the beginning seemed to depresse.

Fascinus in vivis latet, post fata quiescit.

Nulla ingenia tam prona ad invidiam sunt, quam quæ gaudent ac fruuntur suam animis non aspernanda quia alienam & aliorum bonum oderunt.

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Of Women.

Epin. Women being of our kind the self same substance with man, are what man is, only so much more imperfect, as they are created the weaker vessels.

WOmens sorrows are either too extreme, not to be redressed; or else tricked up with dissimulation, not to be believed.

Who findes constancy in a woman finds all things in a woman.

Women are to be measured, not by their beauties, but by their virtues.

Women in their wills are peremptory, and in their answers sharp, yet like Faulcons they will stoop to a gaudy lure.

Womens tongues pierce as deep as their eyes.

Womens eyes shed tears both of sorrow and dissimulation.

Women are wonders of nature, if they wrong not nature.

Women are admirable Angels, if they would not be drawn with Angels to become Devils.

A woman once made equall with man becometh his Copartner, *Secret.*

Women be of right tender condition, they will complain for a small cause, and for lesse will rise up into great pride.

Like as no man can tell where a shooe wringeth him, better then he that weares it; so no man can tell a womans disposition better then he that hath wedded her. *Anon.*

There is no creature that more desireth honour, and more seeketh it then a woman.

Beauty in the faces of women, and folly in their heads, be two wonders that grow like weeds.

Women for a little goodnesse looke for great praise, for such evil no chastisement. *A.*

A fierce beast and a pestilous enemy to the common-wealth, is a wicked woman; for she is of much power to doe great harm. *Euripides.*

The Eagle when he soareth neerest the Sun, hovers for a prey; the Salamander is most warm when he lyeth from the fire; and a woman most heart-hollow, when she is most lip-holy.

Though women seem chast, yet they may secretly delight in change; and though their countenance be coy to all, yet their conscience may be courteous to some one.

Women in mischief are wiser then men.

Women by nature are more pitifull then men, but being moved to anger, they become more cavious then a Serpent, more malicious then a Tyrant, and more deceitfull then the Devil. *Socrat.*

Women that are chast when they are tryed, prove wantons when they are causlesly suspected.

It is the property of a woman to covet most of that which is denied her.

Virgins hearts are like Cocos trees, which are so hard in the buds but it soundeth like Lead, and being ripe, put forth, is nothing but wooll.

As it is natural to women to despise that which is offered, so is it death to them to be denied that which they demand.

Womens hearts are full of holes, apt to receive, but not retain.

He that can abide a curst wife, need not to fear what company he liveth in.

Like as to a shrewd horse belongeth a sharp bridle, so ought a curst wife to be sharply handled.

The closets of womens thoughts are open, and the depth of their hearts hath a string that reacheth to their tongues end.

Women are like to Fortune standing upon a Globe,

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Globe, winged with the feathers of ficklenes.

The rule for a Wife to live by, is her Husband, if he be obedient to the Laws publick.

The eyes of women are framed by art to enamour, and their tongues by nature to inchant.

Womens faces are lures, their beauty baits, their looks nets, and their words inchaining charms.

A hard-favored woman renowned for her chastity, is more to be honoured then she that is inconstant, though never so famous for her beauty. *Mart. Anvel.*

Sophocles being asked why, when he brought in the persons of women, he made them alwaies good, whereas *Euripides* made them bad? Because I (quoth he) doe represent women as they should be, *Euripides* such as they are.

A fair woman unconstant, may be resembled with the counterfeit which *Praxiteles* made of *Flora*; before that which if one stood directly, it seemed to weep, if on the left side, it seemed to laugh, if on the right side, to sleep.

Women wits are like Sheffield knives, which sometimes are so sharp, that they will cut a hair, and other while so blunt, that they must goe to the grinstone.

If women be beautifull, they are to be won with gifts; if coy, with prayers; if proud, with gifts; if covetous, with promises.

A woman of good life, feareth no man with an evil tongue.

Women oft in their loves resemble the Apothecaries in their Arte, who choose the weeds for their use, while they leave the fairest flowers in the garden.

The wiser sort of women are commonly tickled with self-love.

The affections of women are alwaies fettered, either with outward beauty, or inward bounty.

Womens

Women's beauty and their virtues are not relatives.

A fair woman with foul conditions, is like a fair precious Sepulchre, full of rotten bones.

A woman that hath been married to many, can hardly please many.

An honest woman being beautiful, killeth young men with her countenance. *Euenus.*

A womans mind is uncertain, it hath as many new devices as a rute hath leaues: for she is alwaies desirous of change, and seldome loueth him heartily whom she hath been long conuersant.

Trust not a woman when she weepeth, for it is her nature to weep when she wanteth her will. *Seneca.*

Silence in a woman is a special virtue.

A woman who hath no dowry to marry her, ought to have virtue to adorn her.

A woman in her wrath is pregnable; in her smile deceivable; in her frowns, revengeable; in her desires acceptable.

A fair, beautiful, and chaste woman, is the perfect workmanship of God, the true glory of Angels, rare miracle of earth, and sole wonder of the world. *Hermes.*

That man that is married to a peaceable and virtuous woman, being on earth hath attained to the best thing in earth: hath attained wealth, being in very deed attained comfort.

Femina nulla bona est, sed filiam habet.

Nescio quo pacto, res malæ fatæ sunt.

Nisi femina sit optima, semper malum est.

Paritque ex malitiosa virorum simul, cujusque consilia atque cogitationes & officia omnia. Plutarch.

Of Beauty.

Beauty, is a seemly composition of all the members, wherein all the parts with a certain

Beauty is such a fading good, that it can be scarce perfected before it be vanished.

Beauty taketh the heart, and Gold overcometh beauty.

The greatest gift that ever the Gods bestowed upon man is Beauty; for it both delighteth the eye, conteineth the mind, and winneth good will and favour of all men. *Anthorius.*

Beauty is a Tyrant for a short time, the privilege of nature, a false deceit and a solitary Kingdome.

It is a blind rashe question, to ask why those things are loved which are beautifull.

The beauty of the body withereth with age, and is impaired by sickness.

The beauty of the soul, is innocency and humility.

The fairest creature that God made was the world.

Women that paint themselves to seem beautifull, do clean deface the Image of their Creator. *Ambr.*

A beautifull countenance, is a silent commendation.

Beauty cannot inflame the fancy so much in a moment, as ridiculous folly can quench it in a moment.

Beauty, virtue, and wealth, are twice deep-persuasive rhetoricians in love frolick.

The more beauty is seen, the more it is admired.

In all things divisible, there is something more, something less, something equal, more or lesse, whereof nothing is more equal then beauty or wit. *Amb.*

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The Scorpion, if he touch never so lightly, invenometh the whole body; the least spark of wild fire sets a whole house on flame; the Cockatrice killeth men with his sight; the sting of love and beauty woundeth deadly; the flame of fancy sets all the thoughts on fire, and the eyes of a Lover wounded with beauty, are counted incurable.

He that is an enemy to beauty, is a foe to nature.

Beauty without honesty, is like poison preserved in a box of Gold.

Beautifull women be dangerous marks for young mens eyes to shoot at.

Chuse not thy Wife by her beauty, but by her honesty, for good deeds will remain when age hath taken her beauty from her.

Parvam facit misturam cum sapientiâ forma. Neglecta decoris cura plus placet, & hoc ipsum quod non ornamus, ornatius est, Ambr.

Of Dissimulation.

Defin. *Dissimulation is an evil humour of the mind, and contrary to honesty, it is a countenance ever disagreeing from the hearts imagination, and a notorious lye in whatsoever it suggesteth.*

THe holiest men in shew, prove oftentimes the lowest men in heart. *Plotin.*

The tip of the tongue soundeth not always the depth of the heart.

Where there is the greatest flourish of vertue, there oft-times appeareth the greatest blemish of vanity.

A counterfeit disease is sometimes taken away with a false sirrup.

It is better to have an open foe then a dissembling friend. *Pythagoras.*

Subtile Sophistry perverteth true Philosophy.

He which dwelleth neer to a Cripple, will learn

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learn to halte and he that is conversant with an hypocrite, will soone endevour to dissemble.

Dissembled holinesse is double iniquity.

The more wilie is fashioned with fine phrases, the lesse it favoureth of true meaning.

He that dissembleth, sinneth not of ignorance, but deceiveth by a colour which he himself knoweth to be false. *Origen.*

Dissemble not with thy friend, either for fear to displease him, or for malice to deceive him. *Plato.*

It is far better to speak the truth in few words, than to keep silence with deep dissimulation.

Dissembling courtesies are like cherry cheares, which cary a faire glosse to entice fooles into Asses, glutonous fooles into Swine, pleasant fooles into Apes, and proud fooles into Peacocks.

Deceit deserves a check, and the end of treachery is to have no trust.

Craft hath need of cloaking, where truth is never naked.

He that hath often been deceived with the lies of a dissembler, will scant give him credit when he speaketh a true tale. *Plato.*

The flattering of an enemy is like the melody of the Syrens, who sing not to stirre up mirth, but allure unto mischiefe.

The mind of a crafty dissembler is hardned more by practise, than the hands of an Artificer by great labour.

Lingua fallax multis malis ianuam aperit.
Blandus fictus fub perfuaſa ridet.

Of Folly.

Folly in entrepryses in our affaires, is an ouerweening or presumption of, forcing and compelling all things to fashion about our determination of folly or

hindrance, abhorre sloth, keep back him that is desirous to [illegible] with-stand from betaking himself of his purpose to the execution of all his desires and lusts, as he that placeth his sole and soveraign good therein, protests for no other contentation in any thing, but only in that which belongeth to his sensuall light and pleasure.

A wise and unfruitfull wildome, are the worst neighbours to folly.

There can be no greater rashy in the world, than to esteem the world, which esteemeth no man; and to make little account of God, who so greatly regardeth all men.

There can be no greater folly in man, then by much travail to increase his goods, and with pain pleasures to lose his soul. *Greg.*

It is folly to attempt any wicked beginning, in hope of a good ending.

He that is vainly carried away with all things, is never delighted with one thing.

It is a common imperfection to commit folly, but an extreme dotery perfection to amend.

The importunate and the fool are brothers children. *Marc. Anto.*

To be wanton without wit, is spiritnesse, and to be witty without wantonnesse prettinesse.

Fire is to be quenched in the sparke, vices are to be rooted out in the bud, and folly in the first.

Follies past are seemes ill mended when redressed.

He that makes a question where there is no doubt, must make an answer where there is no reason.

Few vices are sufficient to darken many vices.

He that lendeth to all, doth all borrow, for no man gives good will but little wildome.

Marriage is a yoke into the same saddle, and a partnership upon the crouper. *Garzo.*

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full and unprofitably in his friends.

A thing done a fool knoweth, but a wise man foreseeth things before they come to passe.

The more riches that a fool hath, the foolisher he is.

The heart of a fool is in his mouth, but the mouth of a wise man is in his heart. *Seneca.*

Instruction given to fools increaseth folly.

Inter Cætera mala hoc quoque habet stultitia, Semper incipit vivere. Seneca.

Stulti mos omnis efferens, quæ sua vitia reprehendit in alterius suspicionem se putat ingerere.

Of Flattery.

Defin. Flattery is a pestilent and noysome vice, and hardly to be discerned from friendship, because in every motion and affect of the mind they are mutually mingled together, but in their actions they are most contraries; for flattery differeth from what it seems to intend.

HE is unwise that rather respecteth the fawning words of a flatterer, then the plain love of a faithfull friend. *Seneca.*

Flattery resembles Swallows, which in the Summer time creep under every house, and in the winter leave nothing behind them but dirt.

Flatterers blaze that with praises, which they have caus'd to blaspheme with curses.

To flatter a wise man, shews want of wisdome in the flatterer.

As an Vermine will breed where they find no warmth, or Vultures flee where they find no prey, so Flies swarm where they see no sores, so Pilgrims creep where there is no Crosse, so there is no Parasite will lurk where he finds no gain.

He that seeketh by a plausible shadow of flattery to seduce a mind from chastity to adultery, sinneth against the law of nature, in defrauding a man of his

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dise, his honour, and his reputation.

Little things catch light minds and fancy is a worm that feedeth first upon fenell.

White silver draweth black lines, and sweet words breed sharp sorrowes.

It is better to fall among a sort of Ravens, then among flattering companions; for the Ravens never eat a man till he be dead, but flatterers will not spare to devour him while he is alive. *Plutarch.*

Flattery is like a golden Pill, which outwardly giveth pleasure, but inwardly is full of bitterness.

Flatterers are like Trencher-flies, which wait more for time then for love.

Endevour diligently to know thy self, so shall no flatterer deceive thee. *Basil.*

The flatterer diligently applyeth himself to the time, and framing his speech to please his Masters humour.

Like as a Chamæleon hath all colours save white; so hath a flatterer all points save honesty.

The wood maintaining fire is consumed by it, and riches which nourish flatterers, by them come to nothing. *Stobæus.*

He that truly knows himself, cannot be deceived by flattery.

Flattery is like friendship in shew, but not in fruit. So to chide or flatter thy self publickly, is the next way to make her doe ill privately.

Adulatio aperte & proclivis inimicus reperitur, is propulsa, aut defenditur: venit ad me provisus, blandus insidiatur. Senec.

Sæpe fumosa fient amare falsibus, ita semper vitare adulatio. Cicero.

Of Suspicion.

Suspicion is a certain doubtfull fear of the mind, arising (be it true or false) upon slender offences, and uncertain proceedings.

It

It is hard to blind ſuſpicion with a falſe colour, eſpecially, when conceit ſtandeth at the dore of an enemy. *Aurel.*

Suſpicious heads want no ſophiſtry to ſupply their miſtruſt.

Let not thine heart ſuſpect what neither thine eyes ſee by proof, nor thine ears hear by report.

That man that is feared of many, hath cauſe likewiſe to ſuſpect many. *Socrates.*

Miſtruſt no man without cauſe, neither be thou credulous without proof.

Suſpicion is a virtue, where a man holds his enemy in his boſome.

It is hard to harbour belief in the boſome of miſtruſt.

Where the party is known for a profeſſed foe there ſuſpicious hate enſueth of courſe.

It is hard to procure credit where truth is ſuſpected.

Suſpicion is the poyſon of true friendſhip. *Auguſt.*

It is better to ſpeak too ſoon, then miſlike too late.

Small acquaintance breeds miſtruſt, and miſtruſt hinders love.

Suſpicion may enter a falſe action, but proof ſhall never bring in his plea.

Where virtue keepeth the fort, report and ſuſpicion may aſſail, but never ſack.

Suſpicion engendreth curioſity, backbiting, maliciouſneſs, factions, jealouſie, and many other miſchiefs.

Open ſuſpecting of others, cometh of ſecret condemning our ſelves. *S. P. S.*

Where hateful ſuſpicion breedeth enmity, there is hard with painted ſhadows to procure amity.

He that feareth nothing ſuſpecteth nothing.

Fools ſuſpect wiſe men, and wiſe men know fools.

When we ſuſpect our ſelves to be moſt miſerable, then is the grace of God moſt favourable. *Bern.*

Beauty is the true glasse of divine Virtue, and fa-
shioned the mirrour in which we see our own mon-
strous.

Suspect the meaning and regard not speeches. Soc.

Banish from thy heart unworthy suspect, for it pol-
luteth the excellency of the soul.

To suspect where there is cause is sufferable; but
to suspect without cause is intolerable.

He that lives without offence, never needs to fe-
stifie his proof.

Causelesse suspicion is the next way to make him
doe evil, which alwaies before did carry a constant
meaning. Bias.

Quæcunque cogitat, demum fiunt non solum crimine,
sed suspicione criminis vacare volui.

Sicut difficile aliquem suspicatur malum, qui bonus
est: sic difficile aliquem suspicatur bonum, qui ipse ma-
lus est. Cicero.

Of Thought.

Thought, generally, is all the imaginations of our
heart, which being a proposed object of the heart, makes
it continually revolve and work upon those conceits.

THoughts of love, the farther they wade, the
deeper they be; and desires ended with perfi-
tion of greatest delight.

Carry thy thoughts sealed up with silence.

Thoughts are blossoms of the mind, and words
the fruits of debres. *Hermes.*

There is nothing that more shortneth the life of
men, then vain hope and idle thoughts.

To muse & meditate, is the life of a learned man. *Cic.*

Cogitations and thoughts are the movings and tra-
vels of the soul. *Arist.*

There are no colours so contrary as white and
black, no elements so disagreeing as fire and water,

nor any thing to oppose as mens thoughts and their words.

Think from whence thou comest, think where thou art, and tremble to remember whither thou shalt goe. *Bern.*

The mind is the Touchstone of content.

Thoughts are not seen, but the face is the Herald of the mind.

Who thinks before he doe, thriveth before he thinks.

Thoughts and conceits are the apparel of the mind. *S. P. S.*

He employeth his thoughts well, that useth them rather to restifie his virtue, then to nourish his corrupture.

Let a Prince be guarded with Souldiers, attended by Counsellors, and shut up in Forts, yet if his thoughts disturb him, he is miserable. *Plutarch.*

Mens thoughts are like Courtiers cloaks, often shifted, and never more impatient, then when they are shifted.

The bow that standeth bent, doth never shoot straight, and the mind that is delighted with earthly pleasures, seldome thinketh on heavenly happiness.

It is an ancient custome in the malice of man, to hold nothing for well done, but that which he doeth well of, although it be evil; and to esteem nothing for ill, but that which he hateth, although it be right good.

When death is at the doore, remedy is too late; and when misfortune is happed, thought of prevention is needlesse.

Cogitationes magnas & sutiles, & veras formas rerum recipiunt, quibus & animum tuum pascas, & omnia disquiras, nihil est remotius. Cicero.

Cogitationes sunt improvidi animi reflexus.

Of Wit.

Wit, wit is the first and principal part of the soul, wherein the mind, the understanding, and the memory are contained, which are most necessary for the direction of all good vertuous actions.

The spark of wit, is a spark that soonest inflameth before. *Chilo.*

One mans will is another mans wit.

The ornaments of wit are much more fair then the badges of nobility.

A bond-man to be hath no power to rule other but by his own wit.

Strength wanting wit and policy to rule, overthrows it self. *Horace.*

That which mans strength cannot bring to passe, wit and policy will soon dispatch.

Wine is such a whetstone for wit, that if it be often set thereon, it will quickly grind all the steel out, and leave no back where it found an edge.

There be three things which argue a good wit; invention, conceiving, and answering.

Wit doth not commonly bend where Will hath most force.

A good wit ill employed, is dangerous in a Commonwealth. *Demosth.*

He that in these daies seeketh to get wealth by wit without friends, is like unto him that thinketh to buy meat in the market without money.

As the Sea-crab swimmeth alwaies against the stream, so doth wit alwaies against wisdome. *Pythag.*

As a Bee is oftentimes hurt with her own honey, so is wit not seldome plagued with his own conceits.

Wit without learning, is like a tree without fruit.

Wit though it hath been eaten with the canker of

conceit, and seasoned with the salt of wit: but yet being purified in the fire of wisdome, and tried in the fire of zeal, will shine bright, and smell sweet in the nostrils of all young novices.

Wisdome cannot be profitable to a fool, nor wit to him that useth it not.

The wit of man is apt to all goodness, if it be applied thereunto. *Diogenes.*

Many wit is made dull through grosse and immoderate feeding.

Many by wit get wealth, but none by wealth purchase wit: yet both wit and wealth agree in the sympathy.

He seemeth to be most ignorant, that trusteth most to his own wit. *Plato.*

By how much the more the interiour senses are more precious, and the gifts of the mind more excellent then the exterior organs, and influences of the body; by so much the more is wit to be preferred before the outward proportion of limbs and members.

He best perceiveth his own wits, that thought his knowledge be great, yet thinketh himself to understand little. *Plato.*

An empty vessels make the loudest sound, so much of least wit are the greatest babblers.

Repression of wits ought to be allowed: for many may have a little rusted, they otherwhiles grow more sharp and quick. *Seneca.*

Words wittily spoken, doe awake and revive the judgments but grave and manifold examples perfourme the best.

Wit in women is like eyle in the flame, which either kindleth too great vicious, or too extreme

Wit gotten by industry, though it be very hard to [illegible] yet is not lost by forgetting.

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He that is too wise is a very fool.

The wisdome teacheth us as well to doe well as to speak well.

Sapience is the foundation and roote of all noble and laudable things; by her we may attain a knowledge and learne to keep our selves from evil and sinne.

It is a point of great wisdome to know no more than purpose the time be fit serveth.

Wisdome is a tree that springeth from the heart and beareth fruit in the tongue.

A wise man is never lesse alone, then when he is alone.

The first point of wisdome is to discern that which is false: the second to know that which is true.

Wisdome is the food of the soule.

A wise mans Country is the whole world.

Wisdome garnisheth riches, and adorneth poverty.

Liberality knoweth not the circumstances how to give, if wisdome bend not the course by a right compasse.

A valiant mind, forward in wit, and not guided by wisdome, runneth into many inconsiderations.

Wisdome is wealth to a poor man.

Many things imperfect by nature, are made perfect by wisdome.

Of all the gifts of God, wisdome is the most precious, for goodness to good people, she passeth the wealth the poor rich, and the rich her

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rable, and soon as unexpectedly embraces her the mi-
leth like unto God. Hermes.

Justice without wisdome is resolved into cruelty,
temperance into fury, and fortitude into tyranny. Cic.

Wisdome reformeth abuses past, considereth things
present, and foreseeth all things to come. Ib.

We can in no sort behave our selves more prudently,
than by considering how we may deal prudently.

A man of perfect wisdome is immortal, and one of
an all-seeing understanding shall abound in wealth;
but a wise man shall live ever to purchase, and
purchase ever to live.

It is not possible for that man to obtain wisdome
and knowledge, which is in bondage to a woman.
Aegid.

Wisdome was begot by nature, nourished by ex-
perience, and brought forth by learning, who like a
Midwife poureth nothing in the mind, but delivereth
and enfranchiseth the over-burthened memory.

Power and magnanimity into a young soldier, is
conquered by old age and taken prisoner by wisdome.

The only mother of extreme mischief, and first
original of errors, was worldly wisdome.

Wisdome is like nothing fallen into the water, which
no man can find except he search at the bottome.

[illegible] Cicero.

[illegible] ipsum noscere
[illegible] est, ita longe wisdomam.

Of Sermons.

A Sermon is speech or talk commonly used of di-
vine matters and holy Scriptures, conferring
[illegible]
Sermons are testimonies of obedience, and
Since in the Word of God is the matter of
[illegible]

Sermons

Sermons consist of three heads, Reprehension, Admonition and Comfort.

Sermons are the utterance of Angels from the mouths of good men.

A good mans Sermons are Lances to a bad mans conscience, and Balm to a penitent Sinner.

Honesty is a true beauty of the soul, and Sermons the excellency of a good tongue.

Four things shine from Sermons; Prudence, Temperance, Fortitude, and Justice.

Orations did ever prevaile among the ignorant, & should Sermons amongst Christians.

Sermons gilt with words and not matter, are like Images that painted seem fair, but being looked into are found earth.

Sermons adorn men with wisdome, and give them knowledge of things past, and things to come.

Sermons raise down knowledg and [illegible] and bring to heaven those which follow them.

All the life of man, which expresseth a worthy end, consisteth in contemplation and action; hearing of Sermons and imitating them.

The virtue of wisdome proceedeth from knowledge, and reason gotten by hearing of Sermons.

The knowledge of good and evil cometh by [illegible] the Word of God preached. *Basil.*

Science is a dead knowledge of things, and [illegible] exchange the will to follow the known good. Sermons are beams proceeding from that true [illegible] which doth not only illuminate the understanding, but also kindleth the fire of zeal in mens hearts. *Basil.*

The virtue of Sermons, among other virtues, is like the virtue of sight among the five senses.

Sermons have three eyes; Memory, Understanding, and Providence.

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Preachers turned Sermons resemble Heralds, declaring the message of their Master.

Quamvis magis quisque in sacris eloquiis offendat sua, tamen ex eis aliorum intelligentiam capit. Bern.

Quasi sese venientem ferre flotantia mater,
Tempestas ut aiunt vox obvia nata Dei.

Of Memory.

Memory is that which preserveth understanding and keepeth safe those things heard and learned; it is the mother of the Muses, the treasury of knowledge, the keeping of deaf things, and the sight of the blind.

THE memory of man is like a net, which holdeth great things, and letteth the small come through.

Before thou sleep, appoint remembrance with what thou hast found and done waking.

It behoves us to make his memory rich, by searching out the secrets of God. *Bernard.*

There is a divine memory given of God, In which Christ the Jewels of wisdome and science are locked. *Augus.*

Memory is the mother of the Muses.

It is folly to remember that, by the which we forget ourselves.

Themistocles was of so great memory, that he desired to be taught the Art of forgetfulness.

We are fashioned by wit, knowledge, and memory, but finely conceits, and wed them together.

Boast not of the remembrance of ill, but rather be sorry for bearing that load in thy memory.

Memory is an enemy to rest, and the chronicle of our misfortunes. *Aust.*

Remembrance of good things, is the key which unlocks a happy memory.

Memory is the souls treasury, and thence [illegible]

hard

hath her garments of adornation.

Never trouble thy head with remembrance of idle words, but apply thy wit to understand deep matters.

Writing is the tongue of the hand, and the Herald of memory.

Whatsoever thou bequeathest to memory, suffer it to sleep with her, after employ it, and it will have better ability.

Surfeits and cold confound memory. *Galen.*

The best remembrance is to think well, say well, and doe well, and all other are superfluous.

Memory doth temper prosperity, mitigate adversity, keeps youth under, and delights age. *Tullius.*

The remembrance of our old iniquities ought to work new repentance.

It is great wisdome to forget other mens faults, in remembring our own offences. *Socrat.*

The first lesson that *Socrates* taught his Scholars, was, *Reminiscere.*

Memoria non est futurorum, nec præsentium, sed præteritorum; unde sensus est præsentium, spes futurorum, & memoria præteritorum. Aug.

Memoria est signatarum rerum in animo effigies. Cicero.

Of Learning.

Definition. *Learning is the knowledge and understanding of the Arts and Sciences; for it is also the mother of the two perfections.*

IF a Governour or Captain be void of wisdome and learning, civil policy cannot be maintained, martial discipline wanteth her greatest stay, and courage proves rashness.

Learning in a Soldier, is an armour of proof-tried proofe and a wounding dart unresistible.

Learning, was the first founder of Weals publique

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Mans understanding seeth, heareth, and liveth; all the rest is blind and dead, wanting reason. *Plato.*

He is much to be commended that to his good bringing up addeth virtue, wisdome, and learning.

False doctrine is the leprosie of the mind.

Be sober and chast among young folk, that they may learn of thee, and among old folk, that thou maiest learn of them.

Nature without learning is blind. *Plat.*

A man cannot be better accompanied then among wise men, nor better spend his time then in reading of books.

If thou desire to be good, endevour thy self to learn to know, and to follow the truth, for he that is ignorant therein, and will not learn can never be good. *Cicero.*

Learning maketh young men sober, and comforteth old men; it is wealth to the poor, and pleasure to the rich. *Arist.*

It is no shame for a man to learn that he knoweth not, of what age soever he be. *Isocrates.*

Of all things the least quantity is to be born, save of learning and knowledge; of which the more that a man hath, the better he may bear it.

Learn by other mens vices how filthy thine own are.

An opinion without learning cannot be good. *Doctrina radices amaras, fructus dulces.*

Vita hominis sine literis mors est, & vivi hominis sepultura. Cicero.

Of Knowledge.

Defin. *Knowledge is that understanding which we have both of our Creator, and of his works and will, and of our own selves; it is the store-house of all virtues, and the beginning of our salvation.*

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Above all things, we should learn to cure the body from diseases, the soul from ignorance, and the City from seditious Tyrants.

The best knowledge is for a man to know himself. Socrates.

He that well knoweth himself, esteemeth but little of himself; he considereth from whence he came, and whereunto he must goe; he regardeth not the vain pleasures of this brittle life, but exerciseth the Law of God, and seeketh to live in his fear. But he that knoweth not himself, is ignorant of God, willfull in wickedness, unprofitable in his life, and unready gone hence at his death. Macrob.

The understanding and knowledge of man here, is but beast-like, to those that are pollished with the heavenly Spirit, which are secret and hid; and whereof they speak and utter their knowledge, all others ought to be silent.

Knowledge seemeth to be a thing indifferent both to good and evil.

Socrates thanked God only for three things: First, In that he had made him a man, and not a woman: Secondly, that he was born a Grecian, and not a Barbarian: Thirdly, that he [illegible] not unlearned: esteeming these [illegible] Fortune of no value, unless they [illegible] the gifts of the mind.

Experience is the mistresse of [illegible]

Cunning entermixed with all other worldly [illegible] is walled.

He that knoweth not that which he ought to know, is a brute beast among men: He that knoweth not that which he hath need of, is a man among brute beasts. He that knoweth all things knowable, is a God among men. Pythag.

He is sufficiently well learned, that knoweth how

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Of Eloquence.

Eloquence, or Oratory, is an art which teacheth the laudable manner of well speaking: it is the ornament of the brain, and the gift sometimes to an evil minded man.

Eloquent speech in a man is a divine work, and for admiration: therefore we ought at no time to pollute our tongues with vile and filthy talk.

Brevity is a great praise of Eloquence. Cicero.

Speech is the proper ornament of the soul, which only becomes odious and corrupt by the wickedness of man. Isocrates.

It is a special virtue to speak little and well.

Silence is a sweet Eloquence: for fools in their dumbness are accounted wise.

Many through Eloquence make a good matter seem bad, and a bad matter seem good.

Eloquence

Eloquence hath a double [illegible]: the one Internall proceeding from the mind, called the Internall guide; the other externall, uttered in speech, called the messenger of conceits, and thoughts. Cicero.

Internal Oratory aimes at friendship towards a mans self, respecting only the mark of virtue, through the instructions of Philosophy.

External Eloquence aimes at friendship towards others, causing us to speak, and teach whatsoever is fruitfull and profitable for every one.

Internal speech maketh a man alwaies agree with himself, it causeth him never to complain, never to repent; it maketh him full of peace, full of love and concordation in his own virtue, it keepeth him of quiet rebellious nation, which is disobedience to reason, and of all contentions between Wit and Will.

External carrieth with it all the force and efficacy to perswade.

Eloquence is made by arte, beaten and framed with articulate and distinct sounds, yet the reason thereof is hard to be comprehended by humane sense. &c.

Words are the shadows of works, and Eloquence the ornament to both.

When the lips of perfect Eloquence are opened, we behold as it were in a Temple [illegible] and images of the soul.

It is not so necessary that the Orator and the Poet should agree in one and the same thing, as it is requisite the life of a Philosopher should be consonant with his doctrine and speech.

Eloquence is a profession of serious, grave, and weighty matters, and not a play uncontinently [illegible] to occasion [illegible] vain.

All Orators ought to have reason for a ground whereon, and the love of our neighbour for a mark to aym at.

The tongue is a slippery instrument, and bringeth

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Orationis facultas præcipuum naturæ humanæ bonum.

Of Poetry.

Poesie. A Poet was called Vates, which is as much as Divine, Fore-seer, or Prophet: and of this word Carmina, which was taken for Poesie, came this word Charm, because it is as a divine inchantment to the senses, drawing them by the sweetness of delightful numbers to a wondrous admiration. The Greeks derive a Poet from this word Poiein, which signifieth to make: and we following it, call a Poet a maker: which name how great it is the simplest can judge: and Poetry Aristotle calleth an art of imitation, or to speak metaphorically, a speaking picture.

WIttY Poems are fit for wise heads, and examples of honour for such as aim at it.

Think thy self to be a good Orator and Poet, when thou canst perswade thy self to do that which thou ought'est.

A King ought now and then to take pleasure in hearing & reading of Comedies, because thereby he may perceive and hear many things done in his [illegible] which otherwise he should not know. [illegible]

Poetry quickneth the wit, sweeteth the affections and tickleth the ear.

Poetry applied to the praises of God, inklyeth [illegible] il unto him, soundeth the senses, moderateth [illegible]ks, and temperateth hatred. Cæsar.

Art is taught by Art, but Poetry only is the gift of God.

Poetry dividing a man from himself, maketh him worthily his own admirer.

As the seal leaveth the impression of his form in

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[illegible] so the learned Poet [illegible]
perfectly in mens hearts, that the hearer almost
transformed into the author.

A corrupt subject defraudeth Poetry of her
praise.

A true Poet in his lines forgetteth profane pl
fure, but approveth doctrine.

Love hurteth the brain, and anger maketh a Po
Journal.

Poetry is another nature, makings things seem be
ter than they are by nature.

Impious Poets make *Cheu a Thais*, Helicon a b
the house, and themselves contemptible.

Painting is a dumb Poesie, and Poesie a speak
Painting.

It was written of *Socrates*, that he was ill brou
up to Poetry, because he loved the truth.

He which first inuented the Iambique verse fifying,
blushed ouer, was the first that smelt the smart there

Love is the nurse of Poetry. *S. P. S.*

Poets are born, but Orators are made.

O fame & magnæ vatum labor, omnia fato
Erepta, & damno populis mortalibus ævum.
Carmina quam vivunt, fama perennis erit.

Of Admiration.

Defin. *Admiration is a passion of the soul, which by*
sudden apprehension exalteth the powers and ma
them as in a trance, stopping in judgment of the p
selfe, thinking all things to be wonderfull th
it beholdeth.

They are infortunate Princes, that neither w
be taught to admire themselves, nor wonder
their subiects. *Pan.*

In vain is he fortified with terror, that is not gu
ded with love and admiration.

They should ill [illegible] so doe, least, that may doe w

...y will, either to be in admiration.

He that will lose a friend to be rid of a foe, may ...e admired for his policy, but not for his charity.

Princes for all their admirations, buy their quiet ...h wrongs.

...is better for a few eyes to make a little river, ...en for all sights to inferre an admiration.

Realms get nothing by changes, but perils and admiration.

Depth of words, height of courage, and largeness ...f magnificence, get admiration.

Those which wish for Princes, endure them like ...onders, nine dates.

...come by admiring of her owne vertues, becomes ...ers to their own vices. *Bias.*

Wisdome doth preferre and admire the unjust ...ace before the justest warre.

It is a sign of a malicious mind, not to admire the ...n which is worthy of admiration. *Mens. Aug.*

He that from a man of strength and admiration ...es away his right, augmenteth his strength, and ...ves him more right.

Over-shadowing providence blinds the sharpest ...d most admired counsels of the wise, that they ...annot discerne their nakednesse. *Hooker.*

Admire with love, and love with joy in the midst ...wor. S. P. S.

Ill perswading wont, wronged patience, ...ed force, are the breeders of Civill warres and ...ration.

Men wholly used to warre, wonder at the name of ...

They which are brought up in admiration and ...ood, think it best fishing in troubled waters.

The weather-like vulgar are apt to admire every ...g and ready to turne as often as the tide. *Sarpi.*

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Of Ignorance.

Defin. *Ignorance is that defect which causeth a man ... judge evil of things, to deliberate unfitly, to ... how to take the advantage of present good ... slow to conceive ill. If ... a good or hatred ...*

IT ... of a light judgement to credit ... things that a man heareth, and to do all things ... he seeth. *Servat.*

Ignorance hath ever the boldest face.

To abound in all things, and not to know the ... of them is plain penury.

Ignorance is a madness of the mind.

It is great shame for an old man to be ignorant ... the knowledge of Gods law.

Idleness engendreth ignorance, and ignorance ... engendreth error.

There is nothing worse then to live beastly, and ... of honest matters: and the greatest and most evil ... that ensue is the sin of ignorance, which is an ... enemy to knowledge. *Plato.*

Through want of wit cometh much harm, and ... misuse of ignorance much good is left undone.

Where there is no capacity, there is perfection ... In vain. *Secret.*

It is better teaching the ignorant by experience ... then the learned by wisdome.

To ... without regard, to urge without reason, ... to laugh immoderately, are manifest signes of ... ignorance.

Ignorance in adversity is a blessing, in prosperity ... a scorn, in science a plague.

He that knoweth not how much he lacketh, doth ... know when to find that which he lacketh.

There can be no greater ignorance then presumption.

Ignorance is no excuse for finding fault: we have ... of knowledge.

It is better to be unborn then unaught: for Ignorance is the root of misfortune. *Plato.*

Ignorance is never known to be ignorance, till it is matched with knowledge.

The ignorant man hath no greater foe then his own ignorance, for it destroyeth where it liveth. *Ludive.*

He is an ignorant Musician that can sing, but one, but he is more accursed that knoweth no vertue.

Ignorance is a dangerous and spirituall saying, which all men ought warily to shun. *Greg.*

Ignorance is a sickness of the mind, and the occasion of all errours.

The soul of man receiving and comprehending the true understanding, conducteth all things rightly and happily; but if he be once joyned with ignorance, it worketh clean contrary, and the understanding is to the soul as the sight to the body. *August.*

From their lewd mother Ignorance issue two daughters, Falshood and Doubt.

It is reported that Pope *Celestine* the fifth deposed himself by reason of his ignorance.

Ignorance beleeveth not what it feeth.

He that is ignorant in the truth, and led about with opinions, must needs erre.

Ignorance is a voluntary misfortune.

Ignorance is the mother of errours.

The harder we receive our health, because we were ignorant that we were sick.

From small errors, not let at the beginning, spring sometimes great and mighty mischiefs.

The chiefest cause and beginning of error, is when we imagine those things to please God, which please ourselves, and those things to displease God, which displease they themselves are discontented.

An error begun is not to be overcome with violence, but with truth.

Of Goodness.

[illegible] spread, and more themselves in [illegible] and remembrance.

Whatsoever is right and honest, and joyned with vertue, that alone is only good.

He that is mighty, is not by reason by good, but he that is good, is presently mighty. *Socrates.*

The goodness that proceedeth from an ignorant man, is like the herbs that grow upon a dunghill.

Riches will decay, prosperity may change, but goodness doth continue till death.

The more vertue and goodness doth increase, the more doth it adorn and commend the soule.

As God is all goodness, so loveth he all goodness; as Righteousness and Vertue; and hateth Sin and Wickedness.

The goodness of the soule is the most principal, chiefest goodness that can be. *Plato.*

Ut bonus & gradus: Quidam sed [illegible]
Millibus è cunctis hominum confitetur opus.
Judex ipse suis rarum se confitetur amorem.
Difficilis hominibus perfectus, hominem quem
Non diligendum. Cicero.

Of Comfort.

Comfort is an ease, help, or confidence against troubles and adversities, which disheartening the mind, withdraws it to calm and quiet patience.

Comfort in extremity healeth misery, and pacifieth the discontented heart and grieved mind.

Troubles are but instructions to teach men wisdom by them thou mayest learn to know [illegible] thy trusty friend from the hypocrite.

Despair not when all worldly means are denied, for God will raise thee, if thou trust in him.

Grieve not at Afflictions, for they are the rods wherewith God beateth his children.

There is nothing grievous, if the thought make it

[illegible] guiltlesse? if guiltlesse [illegible]

[illegible] discontented at the losse of children, for they

There is nothing the world can take away, becau

the world giveth nothing; fame perisheth; honou

false; wealth deceyeth; only true riches is our co

things in all calualties. Amen.

All things are vanity which are under the Sun.

things, continueth labour and travell: what ha

man to search the same, when all things he can

in this life, are but fading and miserable?

That comfort is vain that taketh not away

The mind afflicted with sorrow, the best rem

is to defer counsell vntill the party be more ap

take comfort. Many words

Let not temporal ouerthrowes molest thee, for wh

shall not weepe by weeke, griefe must have an end.

Wrong is the tryal of thy patience.

Sickness is the prison of the body, but comfort

liberty of the soule. Plato.

To be [illegible] to a miser, is to behold the or

[illegible] to a wife, the temperate, and the wise ma

are [illegible] comfortable.

By sorrow the heart is tormented, by comfort w

[illegible] to [illegible] the [illegible]

[illegible] of the heart, and

[illegible] in heauenly [illegible]

[illegible] sorrow but [illegible] poysons co

[illegible] will be truly valiant, must neither le

[illegible] griefe ouercome him; for better not to be,

[illegible] a bond-slaue to passion.

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He that covetish comfort without fearing, must
apply his wit to following misdome.

To friends afflicted with sorrow, we ought to give
remedy to their present, and consolation and comfort
to their hearts.

The multiplying of comfort is the allaying of
cares. *Solon.*

To the midst of all thy cares, let this be thy chiefest
comfort: hard things may be mollified, straight things
may be loosned, and little things shall never grieve
him that can handsomely bear them.

Sorrow seldome taketh place in him that abstaineth
from four things; that is, from fullness, wilfull ido-
lateness, pride, and sloth.

*Nulla diu fortuna bonum, sed malo: non ita
mentes, sed de se.*

While principium melior fortuna sequatur est.

Patience is a habit that [illegible] following
mostly all labours and griefs; for the love of honesty;
it is the excellent good thing, that keepeth the firm-
nesse of our spirit as much as may be in adversities,
and not to complain of that which is uncertain.

Atience is a voluntary adventuring of hard things
for the desire of virtue. *Socrates.*

The remedy of injuries, is by continuall [illegible]
learn to forget them. *Pub.*

He is worthy to be counted courageous, stronge and
[illegible], which doth not only with patience suffer inju-
ries, rebukes, and displeasures done unto him, but also
do good against their evils. *Arist.*

Better it is to offer thy self in Triumph, than to be
drawn to it by dishonour. *Appius.*

It is a special sign of heroicall magnanimity, to
[illegible] light wrongs, and nothing to regard mean ad-
versaries.

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It is good to forbear to talk of things needfull to be spoken, but it is much better to conceal that dangerous to be told.

Patience is safer to persuade, than it seemeth to either her sister or her daughter, Strife.

The common sort doe take revenge for their ill-doings, but noble minded forgive for their virtue.

Patience without comfort, brings speed of consumption.

It is a pleasant carrying, that floweth from well-doing.

The end of patience is the expectation of promised reward.

That is to be borne with patience, which cannot be rectified with carefulness.

It is more easie to suffer persecutions, if we have patience therein.

It is more safety to forget an injury, then to revenge it.

The soveraign salve for misery is patience, and the only medicine for what is constant.

Patience is the best salve against love and sorrow.

To suffer infirmities, and dissemble mishap, is one in the office of a cautelous sick man, the other of a cunning Stage-man.

To be discreet in prosperity, and patient in adversity, is the true mettle and effect of a virtuous [illegible].

Quintus Fabius after he had been Consul, did more as much under the Ensigns of other Consuls.

Patience being oft-provoked with injuries, [illegible] at last into fury.

It is good for a good man to go with the best, to sit upon the wall, and patiently to suffer what [illegible].

Humility, patience, and fair speech are the [illegible] of wrath and anger.

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The want of friends is perilous, but some friends prove enemies.

The words of a friend joyned with true affection, give life to the heart, and comfort as a cordial. *Chilo.*

Friends ought alwaies to be tried before they be trusted, left shining like the Carbuncle, as if they had fire, they be found when they be touched to be without faith.

Good will is the beginning of friendship, which by use causeth friendship to follow.

If thou desire to be thought a friend, it is necessary that thou doe the works that belong unto a friend.

Among friends there should be no cause of wrath, but with a dissembler no cause of reconciliation.

He is a friend indeed that lightly forgetteth his friends offences.

Proud and scornfull people are perilous friends.

Friendship ought to be augmented of equalness, but where equality is not, friendship cannot long continue. *Cicero.*

Where true friends are knit in love, there goods are shared equally.

Friends must be used as Musicians tune their strings who finding them in discord, doe not break them rashly by violence, but by intention or remission frame them to a pleasant concent.

In musick there are many discords, before they can be framed to a Diapason: and in contracting of good will, many jarres before there be established a true and perfect friendship.

A friend is in prosperity a pleasure, in adversity a solace, in grief a comfort, in joy a merry companion, and at all times a second self.

A friend is a precious Jewel, within whose bosome one may unload his sorrows, and unfold his secrets.

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As fire and water are inseparable, so are the hearts of faithful friends. *Arist.*

[illegible] is long in performing, is but a slack friend.

Like as a Physician cureth a man secretly, he [illegible] so should a good friend help his friend privily, when he knoweth need thereof.

The injury done by a friend is much more grievous than the wrongs wrought by an enemy.

[illegible] is given to us not for a help to virtue but for a companion of virtue.

Friendship ought to resemble the love between man and wife, that is, of two bodies to be made one.

The property of a true friend, is to perform more than he promiseth; but the condition of a dissembler is to promise more than he meaneth to perform.

Those profites are meetest to be used to strangers, which [illegible] friends.

If thou intend to prove thy friend, slay not him [illegible] and necessity urge thee; lest such trial be [illegible] and without fruit, but also hateful and prejudicial.

The opinion of virtue is the fountain of friendship.

Friends resemble Crows, that flie not but toward fowl places where there is something to be [illegible] upon.

He that setteth over a swarm of friends, commonly falleth into a wasps nest of enemies.

Friendship oftentimes is better then consanguinity.

A friendly admonition is a special point of friendship.

It is best to be afraid of those friends, that will not spare to reprehend us when we are blameworthy: We that will not hear the admonition of a friend, are worthy to feel the correction of a foe.

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Hee that is [illegible] all friendship, doth as it were [illegible] the sun from the world. *Crates.*

There is no more certain token of true friendship, then is consent and communicating of our cogitations one with another. *Cic.*

Unity is the essence of amity.

He that hath no friend to comfort him in his necessity, lives like a man in the wilderness, subject to every beasts tyranny. *Bias.*

Believe after triall, and judge before friendship.

The fault which thou sufferest in thy friend, thou committest in thy self.

Shew faithfulness to thy friend, and equity to all men. *Prolag.*

No wise man will chuse to live without friends, though he have plenty of worldly wealth.

Though a wise man be contented and satisfied with himself, yet will he have friends, because he will not be destitute of so great a vertue.

There be many men that want not friends, and yet lack true friendship.

Never admit him for thy friend, whom by force thou hast brought into subjection.

He is not meet to be admitted for a faithful friend, which is ready to enter amity with every one.

Admit none to thy friend, except thou first know how he hath dealt with his other friends before; for look how he hath serv'd them, so will he deal with thee.

The agreement of the wicked is easily upon a small occasion broken; but the friendship of vertuous continueth for ever. *Homer.*

As mighty floods, by how much they are brought into small rivers, by so much they lose of their strength: so friendship cannot be amongst many, without abating the force thereof. *Plato.*

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Of Temperance.

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Of Innocency.

breath and heart again, as the overthrow of her enemies. *Cicero.*

As fire is extinguished by water, so innocency doth quench reproach.

Of all creatures in a Common-wealth, the innocent man is most to be esteemed.

Innocency is in some sort the effect of Regeneration. *Boys.*

Religion is the soul of innocency, moving in an unfeigned confidence.

Innocency is built upon doing reason.

Humane happiness consisteth in innocency of the soul and unstooping manners.

All innocency consisteth in mediocrity, as all vice doth in excesse.

Innocency is a good which cannot be taken away by violence. *Melanchthon.*

Innocency is the most profitable thing in the world, because it maketh all things else profitable.

Innocency, Palmerius, groweth in despight of oppression.

Beauty is a flower soon withered, health is soon altered, strength by inconvenience abated, but innocency is divine and immortal.

Innocency is an assured comfort, both in life and death.

As length of time diminisheth all things, so innocency and virtue increaseth all things.

The fear of death never troubleth the mind of an innocent man. *Cicero.*

Age breedeth no defect in innocency, but innocency is an excellency in age.

Nature, Reason and Life, are three necessary things to obtain innocency by. *Lactan.*

Ut Nepotibus herbis addita pecuniis, omnem curiosis tristitiam disjecit, ita bona mens posse malis, omnem odiosa solicitudinem eboli.

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Of Nobility.

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Of Benefits.

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Forget not to give thanks unto them that instruct thee in learning, nor [illegible] pay [illegible] or other men's inventions.

Attempt not two things at once; for the one will hinder the other.

Be not slack to recompense them that have done thee good.

Be rather too much forward, then too much negligent.

Let thy love hing on thy heart's bottome, not on thy tongues brim.

Be not superfluous in words, for they do greatly deface the authority of thy person.

Let virtue be thy life, valour thy love, honour thy rule, and Heaven thy felicity.

Be not led away with every new opinion, for it is the only way to bring to nought.

Let not thy Liberality exceed thy ability.

Let not the eye go beyond the ear, nor the tongue as far as the feet. *Plato.*

Chuse rather to live solitary then in the company of a wicked woman.

Beware of pride in prosperity, for it will make thee impatient in the time of adversity.

Suffer not [illegible] thine hands to work, thy tongue to speak, nor thine ears to hear, that which is filthy and evil. *Hermes.*

Be not secure, lest want of care procure thy calamity, nor be too careful, lest pensive thoughts oppresse thee with misery.

Speak no more to a stranger in private, than you would have publickly known.

Hasard not thy self on another's chance.

Be as wary and circumspect in prosperity as in adversity.

Behold thy self in a Looking-glass, and shun thy

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open the same night to prevent thee. Glade not thy self to please every case, lest if thou do thy self thereto, thou shalt not be able to sustain the adversity which may afterwards happen.

To a man full of quarrels make no answer at all.

Place.

Take good heed at the beginning to what thou go'st to sit; for after one inconvenience, another followeth.

If thou doubt in any thing, ask counsel of wise men, and be not angry although they reprove thee.

Live with thine underlings as thou wouldst thy betters should live with thee, and doe to all men as thou wouldest be done unto.

Boast not of thy good deeds, lest thy evil deeds be also laid to thy charge.

Perform thy promise faithfully as thou wouldest pay thy debts, for a man ought to be more faithfull than his own bond.

If thou doe good to an ill-disposed person, it shall happen to thee, as it doth to those that feed other mens dogs, which bark as well at their feeder as at any other stranger.

Never spread thy Table to Tale-bearers and Flatterers, nor listen with thine ears to Murmurers, people, alas.

Be not like the Boulter, which casteth out the bran, and keepeth the bread.

Si vis ab omnibus [illegible]

Nulli te facias nimis familiarem;

Cum bonis manus, & minas dolos.

Of Consideration.

Deliberation, consideration or judgement is that which properly ought to be in every Magistrate, [illegible] name of the Law, it is the [illegible]

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Consideration is the eyes of all noble things, for [illegible] we doe attain to the end of all our [illegible]

Consideration is the Touch-stone to action and speaking.

The lovers of consideration never prosper in their actions.

Consideration is an honour to the meanest, and improvidence a shame in a Prince.

Good consideration ought to be had before we give credit; for fair tongues oftentimes work great mischief.

Circumspect and wel in warre, is the cause of scaping many dangers in peace.

The causes bringing circumspection are fear, care, necessity, and affliction.

Fear affrighteth, care compelleth, necessity bindeth, affliction wounderh.

Be circumspect to shew a good countenance to all, yet enter not into familiarity with any, but only such whose conversation is honest, and whose truth by trial is sad, trusty, & stable.

Suddain trusting brings sudden repentance.

Quæ sua metitur pondera, sæpe perit.

——*Vectata diu quod fuerit navigat,*
Quidque valere queat, Horace.

Of Office.

Definition. Office or duty is the knowledge of man concerning his own nature and contemplation of things without him, and a labour to benefit our selves, and all other men: it is also taken for authority to rule.

MAns life may not be destitute of office, because in it honestie consisteth.

Office is the end wherewnto virtue aimeth, and whereby, when we observe things comely.

The first office of duty is to acknowledge the Divinity.

Office

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Officers, because

Officer a wise man prefers ever conside

before conclusion.

In doing nothing but what we ought, we deserve n

greater reward but what we bear about us, *Chrys.*

To know evil is an office of profit, but to do

evil is a sin of indignity.

Upon the article of upbraiding, I forged the offic

of unthankfulness.

It is an office of pity, to give a speedy death to

miserable and condemned creature.

Love, sufficiency, and Exercise, are the three beau

ties which adorn Officers.

Old men well experienced in Laws and Customes

ought chiefly to be chosen Officers.

It is not meet that man should bear any authority,

with his money seeketh to buy another mans office.

The buyers of offices sell by retail, as dear as the

can, that which they buy in grosse.

The point of Philosophy I more excellent, then

Office in publicke affaires; If Officers doe practi

that which Philosophers teach.

Where offices are vendible, there the best-monied

ignorant bear the greatest rule.

They which sell offices, sell the most sacred things

for the goods even Justice it self, the Common-wealt

and the Laws.

He is only fit to rule and bear Office, which comes

to it by constraint, and against his will.

The Office of a Monarch, is continually to look

upon the Law of God, to engrave it in his soul, and

to moderate upon his Word.

Officers must rule by good laws, and good exam-

ples.

Of Ancestors.

Ovid. *Ancestors are our fore fathers, the reputed fountains of our names and dignities from whom we challenge a kind of right of honour, proving ourselves of their fair resemblance.*

The nobility descending from Ancestry proves but ill preferment to the carelesse posterity. &c.

What can the virtue of our Ancestry profit us, if we do not imitate them in their godly actions?

Great merit ask great rewards, and great Ancestors virtuous issues.

As it is more commendable to reward, so it is easier to be beloved given than to continue gratitude.

It is miserable to purse the change which gives nothing but sorrow, and the blot of Ancestry.

The thing pollish'd is not the thing it seems, and though we be great by our Ancestors, yet we forget our Ancestors. *Shak.*

The shifting of Chambers changeth not the disease, and the exchange of Names exchangeth not nature and ancestry.

Ambition, which chiefly springs from Ancestors being got to the top of his desire, runs off the mean by which he did climb.

From our Ancestors come our names, but from our Vertues our report.

Mercenary faith is discontented with every occasion,

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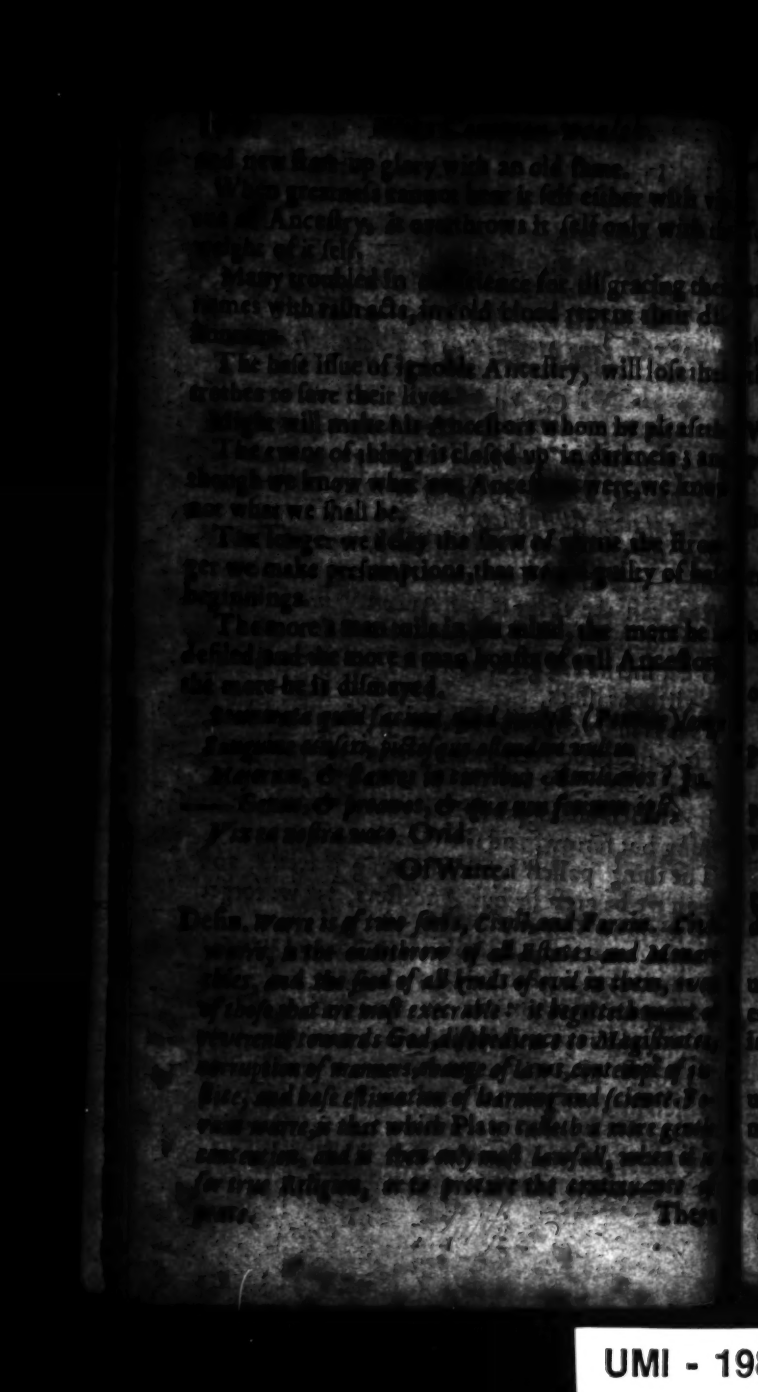

There is nothing more uncertain then warre,
... did not presume to be Rash; and one hope
...

Warre for excellency, (as that betweene Europe
and Turkie) is pleading in the sight of all men.

Then warre there is nothing more necessary: for
the breach of Friendship by dissention, strengthens
the powers of love in her new conjunction.

Warre is most lawfull when it is warranted by the
Word; either to defend a mans own right, or to re-
venge the enemies of God. *Lessius.*

Diversity of Religion is the ground of Civil warre
in shew, but it is Ambition in deed.

Warre ought to be deliberately begun, but speedily
ended.

Affairs of warre must be deliberated on by many,
but concluded on by a few.

The effects of warre are covetous desires, the fall
of Iustice, force and violence. *Basil.*

Warre was only ordained to make men live in
peace.

In the sack of a Town have an especiall care to
preserve the honour of Ladies and Maids from the
violence of unruly Souldiers.

Have an especiall care to whome you commit the
government of an Army, Town, or Fort: for love
doth much, but money doth more.

Entring into thine Enemies Camp, let all things of
use and baggage follow thee at thy back; but if thine
enemy coming upon thee, let the same be brought
into the middle of the Army.

Where thou mayest conquer with money, never
use armes; and rather chuse to overcome thine ene-
mies by policie, then by fight.

In places of danger, and in troublesome times,
ever double the number of thy Sentinels.

Neces-

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Necessity makes warre to be just. Liuy.

Of Generals in Warre.

Duties of Generals in the heate and fiercenesse of Warre.

THE part of the Generall is [illegible] warre [illegible] ranging through the army, by whose foreknowledg all the [illegible] be perceiued and made good; but if [illegible] be [illegible] or [illegible] the whole [illegible] is [illegible] Vnskilfe wife and valiant men be chosen Generals [illegible] old Chaos will [illegible] and vertue die in the [illegible] of confusion.

He that will be a Commander in Armies, [illegible] him be commanded in the first; for an [illegible]

A wise General must not only forecast to [illegible] the euills to be [illegible] but also be circumspect to [illegible] such ill as may happen beyond expectation [illegible]

A Generall, after the warre ended, must [illegible] [illegible] he practise old Captaines [illegible] more then another.

A Generall ought not to bring all his forces to battell at once, vnlesse it be vpon great aduantage. Otherwise it is very needfull for a Generall to know the [illegible] and disposition of his aduersaries. Generall [illegible] whom he [illegible] in all.

The Oration of a Generall giues courage to Souldiers, and [illegible] [illegible] Victorie.

A [illegible] Generall purchaseth to himself more [illegible]

A

A Generall must not be ignorant of such things as are necessary in a journey.

Captains must be valiant, as despising death, constant, as not wonned to be overcome; yet doubtfull by their prudent feeling, and respectfull by this they are already.

A Captain feet ought to be fleshy, his hands deliver, his eyes watchfull, and his heart resolute.

It is requisite for a Generall to know all advantages of the place where the Battell should be fought.

In pursuit of the ruine of an Army, when the Generall is careless, and maketh no account of his enemies proceedings.

It is dangerous for the person of the Generall to follow his enemy flying.

It behoveth that the Generall be alwaies lodged in the midst of the Camp.

A Generall or Captain in danger, ought to change his habit or attire. *Frontin.*

The death of a General or his being in danger must be dissembled, for fear it procure the loss of the battell.

A Good General should ever be like a good Shepherd, looking into the eyes of his Sheep dayly, and providing all things necessary to conduct them. *Xenophon.*

Let a Generall give honour to a renowned Souldier, in how mean a person soever it did inhabite; for honour after death encourageth as much as wealth in life. *Virtius.*

It shou'd be a Commander in Armies delight to help the poor; for honours birth ariseth from the wants of others.

The whole scope of a Generall should be to win glory and ample renown, esteeming to be a plague or scourge of mankind, seeking by conquest to erect, not by victory to confound. *Cæsar.*

The Trophy of a Generall is his own conscience

Valour in his Combs treasury.

Commanders in Armes should not be chosen
for age but for their wisdome and valo
A Generall or chief Governour must be wise
command, liberall to reward, and valiant to defen
There are eight conditions that a Generall ou
to have; to avoid envie among, to correct flatte
wise, to succour innocence, to chastise quarrellers,
pay his Souldiers, to defend his people, to prov
things necessary, and to observe faith with enemie
There is endlesse pietie in virtuous mildnesse.
Optimus ille dux, qui novit velle & nolle su
Of Policy.
Defin. Policy is a word derived of the Grick wor
Politeia, which is a regiment of a City or Com
wealth: and that which the Grecians call Politic
Government, the Latines call the Government of
Commonwealth, or of a civil society. This word Po
licy hath three severall significations. The first is
for a Regiment, which is the ordering of the Rights an
Priviledges of Towns, Cities, and Countries for the maint
nance of life and peace by some politicall person: and
sometimes the state and estate whereby men in many
Townes are governed, and politick affaires are manage
and administred.
POlicy is a necessary friend to Prowesse.
The surest entrance to prosperous, where enemies
abound, and money waxeth scarce.
No man ought to give that treasure to any one to
particular, which is kept for the preservation of all.
It is greater commendation to obtain honour by
policy and wisedome, than to have it by deserts.
That Commonwealth may above all others be counted
happy, where every man enjoyeth his own labour, and
no man liveth by the sweat of another body. Politia
Of

There can be no greater danger to a Common-wealth, nor no like slander to a Prince, as to commit the charge of men to him in the field, which will be first ready to command, and last ready to fight.

What Power and Policy cannot compasse, Gold both commands and conquers. *Aristippus.*

He that getteth by conquest, doth much but he that can well keep that which he hath gotten, doth more.

Money and Souldiers are the strength and sinewes of warre. *Agesil.*

It is better to prevent an inconvenience by breaking an oath, than to suffer it by observing of promise.

Warre-like feats are better learned in the fields of *Africk*, then in the beautifull Schools of Greece.

It is better to have men wanting money, then money wanting men. *Themist.*

The authority of a common-wealth is impaired, when the buildings be ruinated.

In proof of conquest, men ought to prize themselves as much by policy as by power.

There are no Common-weals more hated, more mole where the common people have most liberty. *Cicero.*

A policy is soon destroyed by the pride men have in commanding, and liberty in flouting.

In Common-weals such should be more honoured, who in time of Peace maintain the State in tranquillity, and in the fury of warre defend it by their labour and magnanimity. *Aristo.*

A Monarch is best in a well governed State.

A certain man urging the popular estate to [illegible] was thus answered by him: [illegible]

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Of Fame.

Fame is like the turning wheel, that never stayeth
like the burning flame, that
Summer fruit, that soon
A good name shineth most clearly in the deepest
darkness.
If thou desire to be well spoken of, then learn to
speak well of others: and when thou hast learned to
speak well, then learn likewise to doe well, so shalt
thou be sure to get a worthy name.
Our good name ought to be more dear unto us than
our life.
Beauty conquers the heart, gold conquers beauty,
fame subdues and goes beyond them both.
To flie from Fame or Destiny, is of all things most
impossible.
Keep the fame which thou hast honestly gotten,
for it is a jewell inestimable.
A rumour raised of nothing, from vanity, and
nd of it is nothing else, but as mists that
im which is slandered to be more obscured
Fame
All men practise vice in the shadow of virtue,
the enemy and foil, are rewarded
Cicero.

Of Rage.

Rage is a short fury, the inflammation of the
and alteration of the heart; it is a desire of
or revenge, out of friendship, or cause of
fear, neither ought it to be guided by reason, as a
but a brute.
Age is stronger, if it be but a small time
force thereof will be greatly
be suffered, or dissembled, it is accounted
small by reason of the folly
Which Rage hath run his course, for

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The angry man dwelling upon wrong suffered, thinketh he hath good counsell in hand.

Wrath doth desire to be revenged, seeking a time or opportunity for the same. Lact.

As ordinary anger is a fault, so is sometimes the want of moderate choler, the nature barred of that.

Anger is the sinew of the soul, for that it serveth to increase valour, being moderate and temperate. Plat.

Anger makes a man to differ from himself.

There is no safe counsell to be taken from the mouth of an angry man. Aesop.

Anger is like unto a cloud, that maketh every thing seem better then it is.

Rash judgment maketh haste to repent it.

Anger continueth in habit, and [illegible] in deed and effect.

Like as green wood which is long in kindling, commonly burneth longer then the dry. If it be hard [illegible] so commonly is found [illegible] that the man [illegible] moved to anger, is more hard to be pacified, [illegible] then he that is quickly vexed.

If thou have not so much power as to refrain [illegible] anger, yet dissemble it, and keep it secret, and [illegible] little and little thou mayst happily [illegible]

Wrath and rigour, lead shame in a [illegible]

In correction be not angry, for he that [illegible] passage, shall never keep that [illegible]

[illegible] too much and too little.

Haste and froward speeches beget anger, anger [illegible] kindled, beginneth with wrath, [illegible] revenge, revenge is never [illegible]

As he that loveth quietnesse sleepeth [illegible] delights in strife and anger, pulleth [illegible] danger.

It is good for a man to refrain from anger, if
for wisdomes sake, seeing his own bodily health
He that is swift, subject & so wrath, and knoweth
repenteth, quencheth the grace that God hath
bitter, and continues through rage and fury
rible offences then can afterwards be performed.

Qui citius irascitur non citius dolet.

Non fortis animus ob ſidus, cyndinas præterlabitur.

Of Cruelty.

Cruelty is commonly taken for every extre
wrong: it is the rigorous effect of an evil
will, and the fruit which is reapt from injuries.

Cruelty hath his curses from above, but curteſi
crowned with the title of commendation.

Where lenity cannot reclaim, there ſeverity
cures.

It is no great cruelty to ſpare all, to ſpare none.

by armes, but the juſt refe
to the abhorrement of the Laws.

For one many for the offence of one is an
law of Chriſtianity, but to punish many for the fa
of many, appertaineth properly to Tyrants.

He that accuſes himſelf with ſorrow, acquit
himſelf with cruelty. *Plato.*

evils the greateſt evil, and in Tyra
the greateſt tyranny, that they of themſelves will
according to Reaſon and Juſtice, but alſo t
will not conſent that Malefactors ſhould receive

For a Prince that is a Tyrant,
his Common wealth be rich, and his Palace p
then the Common wealth to be poor, and his

He lives ſecurely, gratefully, who by violence is
juſt to another.

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The third dispatcheth quickly, but few torments continually.

Fear standeth at the gates of the eares, and receiveth all perswasions. *Plato.*

The more a man fears, the sooner he shall be taken.

Too much fear opens the door to desperation.

He that through his cruelty is much feared of others, walketh in small assurance of his own life.

The fear of death to a wicked person is of greater force to trouble him, when she strokes is nigh.

A fearfull man never thinks so well of any mans opinion, as he do's of his own conceit: and yet he will be ready to ask counsell upon every trifling cause.

It is a lamentable thing to be old with sin, when a man is but young in years.

It becometh not a commander to be subject to the vice of a fearfull disposition. *Livius.*

The law of fear was melted in the mouth of the love of Christ. *Augustine.*

It is the property of a wise man, with a quiet mind patiently to bear all things, never dreading more than is need in adversity, or leaving things needful unprovided in time of prosperity; but those things which he hath he honestly enjoyeth, and those things which he possesseth not, he doth not greatly covet.

It becometh a wise man to be bold, but not to be fearfull; for base fear bringeth double danger. *Plutarch.*

It is requisite for all men to honour God, and to live in his fear. But such as worship God for fear, if that fear should happen once to depart from them, they hate Tyrants in their hearts, and are ready to kill them, because they would in spite bereave them of their possessions.

_____ Mali in summa periculo misit
Ventri tumor ipse mali, sanitasque illa ejus
Qui primatus metuenda pati, si communis inferri
Ut diffugerent. _____
_____ Nec maximus omnia cogit,
Quæ pulsare fori, facta putare timor.

Of Famine.

Def. Famine *is a vehement hungry desire of eating, &c. of drinking, which (as Galen saith in the third book of Natural Faculties) filleth and choaketh the stomach with evil and noisome humours, and destroyeth and destroyeth the strength thereof, it so corrupteth the substance, and filleth all the body full of contagious and filthy diseases.*

BAruch saith in Famines countrey, and the place of her abode the steril and fruitlesse top of mount

Famine and dearth doe thus differ; dearth is the want of those things that belong to the life of man, as for example, meat, drink, apparel, lodging, and other things, commonly at a high price.

Famine is when all these necessaries before named cannot be got for money, though there be store of money.

God is the efficient cause of Famine, and sins are the procuring or forcing causes, which the holy Scripture searcheth down to be these; Atheisme, Idolatry, contempt of Gods word, private Gain, Perjury, and Oppression, Covetousnesse, Cruelty, Pride, Drunkenness, and Slothfulness, and neglect of Tythe-payers.

After Famine commeth the Pestilence.

In the time of Famine, Mice, Dogs, Horses, Asses, Cattle, Pelts, Hides, Sawdust, have been used for good sustenance, and at the last, man's flesh; yea

which is not to be spoken without trembling, that mothers have been constrained (through hunger) to eat their own children. *Tacitus.*

When as *Hannibal* besieged *Casilinum*, a City in *Italy*, in the City, by reason of extreme scarcity, a mouse was sold for two hundred pieces of money, and yet he that sold it died for hunger, and the buyer lived. *Plin.*

Fate forbiddeth Famine to abide where Plenty dwelleth.

Famine is like to the eating and devouring Ulcer, called the *Ethiomenes*, called of the Countries (who commonly suffer them) others are subject thereunto to the Wolf, which ulcerateth the skin, and eateth the flesh to the very bones.

Famine is more intolerable then the Pestilence, or the Sword; therefore when God gave *David* his choice of these three evils, he chose the Pestilence, as the easiest to be endured.

Darius, when in flight he had drunke puddle water polluted with dead carkasses, he said, that he never drank any thing more pleasant; the reason was, because he alway before used to drinke ere he was athirst. *Curtius.*

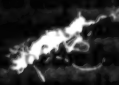
Artaxerxes, when as in a certain flight he had nothing to feed on but dry figs and brown bread. Good God, quoth he, what pleasant food have I never tasted till now!

Ubi cruciatus non est, fames non est.

——*Neque enim Cadmeia victrix*
Fata canit fœtum.

Of Ruine.

Ruine is the overthrow or utter subversion of any matter of Estate, making thereof nothing, and bringeth well-ordered shapes into a Chaos of deformity.



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Of Fortune.

Defin. *Fortune is nothing else but a fained device of mans spirit, and a meer imagination without truth.*

EXterior actions are tyed to the wings of Fortune. *Plato.*

No man is so perfectly grounded in any degree of estate, but that he may be made subject to change and alteration of life.

To a man whom Fortune doth not favour, diligence can little avail. *Marc. Aurel.*

Fortune hath no power over discretion. *Salust.*

To him that is fortunate, every Land is his Country.

There is no greater check to the pride of Fortune, then with a resolute courage to passe over her crosse accidents. *S. T. M.*

Fortune flies, and if the weak powers of a man withheld rather disdaining their mans wishes frowne, then envying their wealth with disdainful eyes.

Fortune is so variable, that she never stayeth her wheel, or ever ceaseth to be turning of the same.

Fortune sheweth her greatnesse, when such as be of small value are advanced to the possession of mighty things.

The gifts of Fortune are satisfactory, that is no stable: but the gifts of Nature are permanent, and endure alwaies.

Small advantageth it, that the mind be glorious,

Fortune did never shew her self noble, but unto a
Fortune is constant in nothing but innocency.
Fortune is like *Janus*, double-faced; as well full of
Fortune ever favours them that are most valiant,
The strongest of fortune, and end of life, are always
Fortune. In no worldly thing is more uncertain
A valiant man never loseth his reputation, because
happy, but he that affirms himself
by the bold reputation of his courage.
There can be no man more unhappy, than he to
worthy never happened. *Stobæus*.
In the humble is the height of fortune, slays the
deceit of her wheel to entangle
By the treacherous gifts of worldly men, fortune will
Thou shalt scarcely find good fortune then keep it,
Fortune is inconstant, and will quickly acquire a-
gain what she hath before bestowed upon thee. *Waller*.
Fortune is not fully pacified when she hath once
Thou knows thine own which Fortune hath given
The

Fortune is to great men dangerous, to good men unstable, and to all that is high unsure.

A happy man shall have more Cousins and Kinsfolks then ever he had friends, either by the Fathers or Mothers side. *Thales.*

When Fortune cometh suddenly with some present delight and pleasure, it is a token that by and by threatening us she hath made ready her snares to catch us.

Through idle nesse, negligence, and too much trust in Fortune, not only men, but Cities and Kingdoms have been utterly lost and destroyed.

Fortune delighteth not so much to keep under the vanquished, as to bridle and check the Victors.

Fortune is as bridle as the glasse, and when she shineth, then she is broken in pieces.

In great perils it is better that men submit themselves unto reason, then recommend themselves to Fortune.

Fortune is exceeding slippery, and cannot be held of any man against his own will.

Fortune is never more deceitfull then when she seemeth most to favour.

Fortuna multis dat nimis, satis nulli.

Nulla tam bona est fortuna de qua non queri possit.

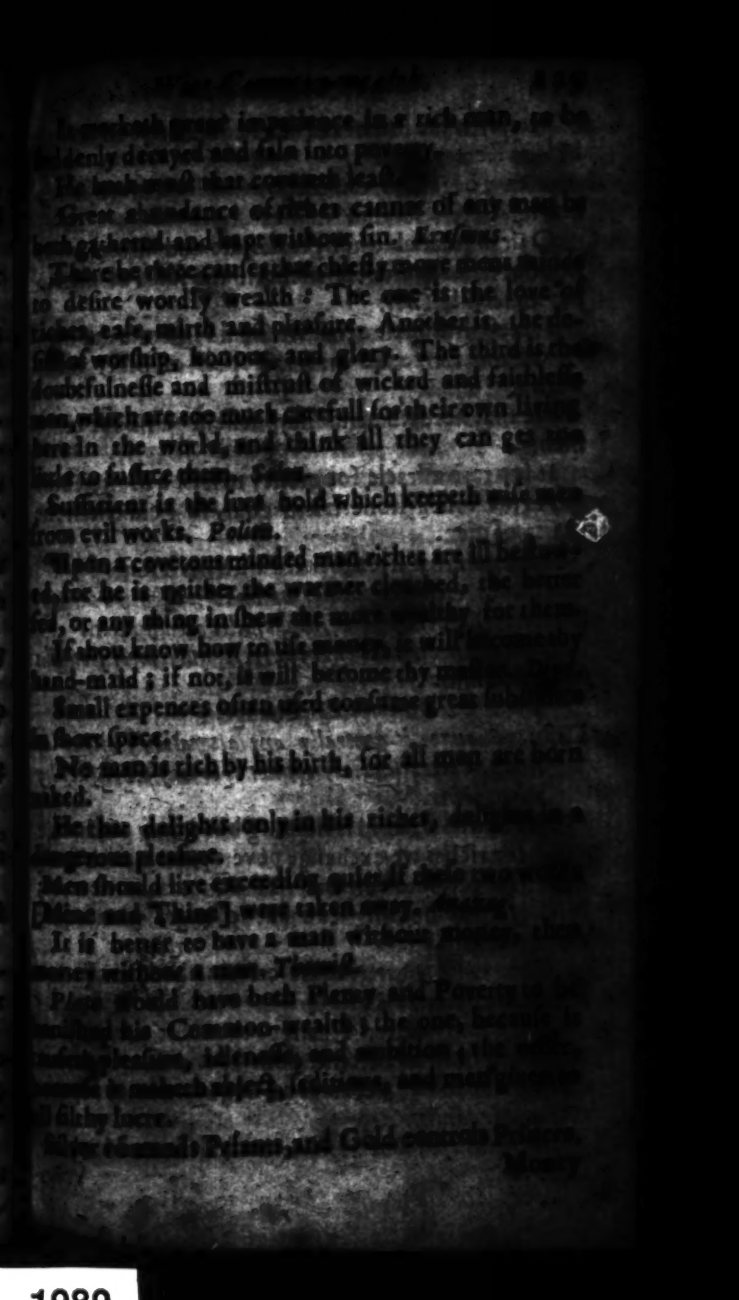
Of Riches.

Defin. *Riches of the Philosophers and Poets are called the goods of Fortune, under which are comprehended Plate, Money, Jewels, Lands, and Possessions in abundance: they are according to their use good, or bad, good, if they be well used, bad, if they be abused.*

Riches are good, when the party that possesseth them can tell how to use them.

Riches rightly used breed delight, pleasure, profit, and praise; but to him that abuseth them, they pro-

Of Riches



changeth Fortune, for Wisdom hath all misfortune
open to his eyes; his Goods
his Wife ravished, his Children
himself made most miserable to behold
misse.

Change doth exalt the good, and ouerthrow
where she faithlesse, and confound deceit.

Change seldome brings better chance, but very
worse.

The day by course changeth to night, the night
the changeth to day, the Summer to Winter, Youth
to Age, and prosperity to adversity.

Nothing is lighter then the change of time, nor
any thing more certain.

Nature by change produceth her increase.

He that by change of fo
that he should, must ern
seeme lower then he would.

Change in all
most dangerous. Xenophon.

Change of honour is Envies mark.

He is no where that is every where.

The plant never prospereth that is
remoued.

Change and increase
of the mind. Berg.

What was done, is done again,
change, yet under the Cope of heaven
thing. Eccles.

Every thing holds the name of the place
in course, yet all things feel chance
course.

Assure is nothing more certain then the change
life, so there is nothing more uncertain then
when it will change.

Good things quickly passe away, and worse succeed

Of Poverty.

A noble mind refuseth no danger, if once he perceive himself advanced with poverty.

Poverty maketh good men children to be esteemed, that they attain to that by virtue which others come to by riches.

Riches are painfull to fools and poverty plentiful to the wise.

He never accounteth of prosperity that hath not before been pinched with poverty.

He is not poor that hath little, but he that desireth much.

To live poorly and honestly, is better then to live richly and wickedly.

Poverty is the nurse of innumerable infirmities.

Adversity is the trial of the mind, and maketh the patience of the strongest.

Poverty is the mo[illegible]

Necessity is a sore [illegible]
d to bear as death.

Need teacheth things [illegible] Sanct.

Poverty, Want, Extremity, [illegible] Misery, were to be born, if they be compared with [illegible]

To write to our betters [illegible] flattery, to our equal, is [illegible] will, to our inferiors, [illegible] vertue.

The rich [illegible] wrongs, the poor with [illegible]

It is [illegible] in misery, to know the [illegible] mishaps. S. P. S.

It is [illegible] rich men should give [illegible] their comforts by good counsell.

It is a thing very common unto a man afflicted to seek the company of another in like misery.

There is no man in so wretched a condition, but hopeth to grow better [illegible]

Praise is the aire of vertue. *Cicero.*

Too much praise is abusive.

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Of Aid.

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God giveth his meats by weight, and mercy without measure. *Erasmus.*

To try the aid of friends is to prove the hope of them.

He is a monstrous fool, that will presume to fly with the aid of waxen wings.

Nemo [illegible] qui nescit fingere, nescit [illegible]

Nemo [illegible] qui nescit [illegible]

Nihil habet admodum fortuna melius quam ut possit [illegible] quam ut velit servare plurimos. Cicero.

Of Mean.

Mean. *Mean is the moderating and best part of an action, and must be used in all things: it [illegible] the full effect of prudence in [illegible] governments, and [illegible] quality conserving the soul.*

The difference of good or bad, consisteth in [illegible] dioxsky, or a mean in all things.

Curiosity and extremity [illegible] man from the [illegible] of his nature in all things.

Nothing too much, nothing too little, observe a mean in all things.

The mean estate is the best estate, indifferent egges [illegible] the safest superfeeding. *Ælian.*

He that starveth for drinke by a fountain side, hath a mean in his misery.

The mean love is the surest love; to love extremely procureth either death or danger.

Of two evils the least is to be chosen, for that is the way to well choosing.

The more men are threatned, the greater means they seek for their safety.

To become a Servant, is the best means to be a Master. *Diogenes.*

As herbs wither flowers, so pride confounds [illegible]

Great labours require sometimes to be ended with speed and quickness.

That which is done slowly, is never done willingly.

Take good advisement, ere thou begin, but when thou once determinest, dispatch with all diligence.

Labour is a burthen that man undergoeth with patience. Cicero.

A man that doth all he can doe, doth what he should doe.

By diligent and laborious examination of things past, we may easily foresee things to come.

He that endureth his labour shall take the joyes of his travel. Aquin.

As nothing succeedeth swifter than fire, so nothing achieveth sooner than labour.

He that undervalues, accuseth; he that neglects, condemneth.

All errours by labour are cured, hope sometimes failed, and weak wits refined.

The harvest of a good ground is ever a laborious work to labour.

Immoderate labours doe weaken the body; a moderate kind of exercise confirmeth the same.

As the fruitfull Earth groweth upon the diligent tillers, so the bestiall labours bring forth the fruits of their travels.

As brightness is to fire, so labour is to virtue.

No worthy act can be accomplished without pains and diligence.

No profit is denied to the painful person.

By use and labour a man may be taught to a new course. Ovid.

Labour is good, wrath wicked, and hope is vain.

Of Liberty.

Of Serving.

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Of Obedience.

Who

Whatsoever obeyeth his superior, instructeth his inferiour. *Chrys.*

It is a certain and infallible observation, that the son who hath irreverently and disobediently dishonoured his father, is in his old age plagued by his own posterity. *Aurel.*

The humble and obedient gain honour, but the stubborn and obstinate reproof.

The more obedient a man is, the more favour he purchaseth.

The blessedness of a common-wealth is the obedience of Citizens. *Sidney.*

Only obedience enjoyeth the merit of faith. *Ferus.*

Obedience is the badge of devotion, the seal of contemplation, the safeguard of the penitent, and the shield of the ignorant.

To obey the law, is to fulfill the law.

The will obedient to reason never strayeth: but where men break all bonds of duty, there follow all sorts of plagues and punishments. *Sydney.*

Obedience is a virtue due to God and man: to God as our Creatour, to man as our superiour. *Ferus.*

Where reason ruleth, appetite obeyeth.

That country is well kept, where the Prince knoweth how to govern, and the people how to obey.

The King himself is supreme head of all other authority, and obeyeth no man but Law only.

If thou vanquish thy Parents with sufferance, thou shalt surely be blest for such obedience.

He obeyeth lasciviously that is a bondslave to his own lusts. *Erasm.*

Qui bene dicit, efficit ut velit eum à quo dicta petantur.

Fidelium obsequia curvatur ab arbore ramus:
Frangit, si vanes experiare, tuos.

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Of Credulity.

Def. *Credulity is a weak ground and inducement to that assent which we yield to the object proposed to our understanding: it is also the definition of doubt, and an evidence of us to those actions which we credit.*

SO many men so many minds, and so many minds so many beliefs.

Credit is a confirmation in such things as we [illegible]

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Of Oath.

Defin. *Oath is a perfwasion or calling of God to witness that our affertions are true, and that we do not swear falsly.* Of oaths, some be lawfull, some unlawfull, some vain. The oath is that wherein it is taken before Authority: the oath unlawfull, is that which wants any of these, it is vain.

THe Oath which is honest is a proof of faith, the violation whereof is impiety.

An Oath is the foundation of justice, and the end of incertainty.

It is better never to take God to witness but in earnest, then to sweare himself in mockery. *Lact.*

Oathes doe not sanctifie men, but men their oathes.

It becometh a man to keep inviolate the oath which he hath made to his adversaries, although nothing could be gotten to weld unto it.

Through neglect of our oathes, keeping, we are full of lying.

The greatest fault that can be in a Prince is, to break Gods oath is the confirmation of his promise.

We have need of a Prince ought to stand as an Oracle, and his faith as firm as an Oracle.

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Of Doubt.

Def. *Doubt is any incertain or irresolute opinion of things, whereby the mind is diversely molested and perplexed.*

Doubt being a frenzie of the soule, labouring to attain the truth, confounds it self in it self.

The hurts are boundlesse which come by doubts and incertainties.

To rest doubtfull in Religion, is worthy certainly of high punishment.

There is nothing more troublesome then a curious thoughtfull *student.*

Ignorance is the mother of doubts, and doubt the mother of irreligious opinions.

Doubt is contrary to faith, and wherefore [illegible] ary to faith is clean contrary to salvation.

Doubt proceeds from ignorance, and [illegible] comes from brutishnesse, and brutishnesse [illegible] virtue or wisdome.

As doubts declare men to be base minded, so [illegible] and resolution erect a Prince.

The Scriptures are sufficient to dissolve all doubts in Religion, and not to believe them is to perish by them.

By over-much trust in a mans own wisdome greatest errors are commonly conceived.

Doubtfull presumptions prove certain confusions.

Love is carefull, and misfortunes are subject to doubtfulnesse. S. P. S.

Want of wit breeds doubt, and doubt leaves [illegible]

[illegible] and melancholy minds [illegible]

To deny what we fear or desire, is to disprove our own beliefs.

It is hard to deny to mourn, when nature commands us to weep.

Virtue rather denies wealth, than to enjoy it by all means.

Clouds cannot cover forefight, nor denials conceal truth. *Demad.*

To deny the knot of marriage, is to break the band of salvation.

The strength of thunder overthrows high Towers, and the backsliding of Apostates confounds souls.

He that denies compassion to the penitent, shall find no favour when he himself stands in need.

Counsell confounds doubts, and advises folly.

Denials make little faults great, and truth suspected, falsifies all.

The denial of truth is the sickness of the soul, which never be cured but by the hearing of truth.

He which by denial hath falsified his word, shall ever after recover his credit.

There cannot be a greater folly, than to think him will deny the truth for advantage or promotion.

He getteth no profit, that denieth the truth for [illegible] reward.

Wise men esteem many words, and many lies [illegible]

He that will instruct others in the truth, must [illegible] the truth himself.

Common liers need more then common wits, else their tales be found double.

The [illegible] of bearing the countenance of an honest man by his outward shew of honestly [illegible]

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ignorance, doth many times which seem unto

He that dare presume to maintain a lie unto his

will not stick to deny the truth before a multitude

Aug. Hom. Apud.

To hear the denial of truth is more worth

punishment, than to tell lies.

Believe not him which to day telleth thee a li

another body; for he will not stick to morrow to

a lie of thee to another man.

There is no greater sign of wickedness, then o

hardie. Ambro.

He that obstinately denieth the truth before

upon earth, wilfully refuseth his souls health in he

He which denies the motions of the flesh,

and the Divinity of the spirit.

To keep company with a notorious liar, is a m

to make thy self suspected when thou tellest the

The man that through use & custom denieth

and doth as it were make an occupation of lying,

himself out from the company and fellow

his good name and credit amongst

horribly joyns himself to the devil, y

vows to the furtherance of infernal se

Contra negantem principia non est disputandum

Qui fidem veritati derogat, hic non majorem

perpetrat, quam ad mendacium perducit, culpa

Of Repetition.

Def. *Repetition is a repeating or rehearsing a*

things, being either forgotten, or needfull for

use or commodity. It is also an upbraiding o

wrong, or a wearisome tedious matter.

TO report offences, is to make the co

abhorred of his faults.

Often to repeat one thing is wearisome to th

and troublesome to the teller.

Though the hearing of our sins repeated be [illegible]
[illegible] continually to upbraid men with their misdoings,
[illegible] next way to make them become desperate.
God himself useth to threaten us oftner than to
[illegible] us. *Aug.*
Things oft repeated in memory, makes the
[illegible] more perfect.
As it is necessary to smite the Iron being hot, so it
is needfull to repeat in private our own sins, before
they prove odious.
To repeat offences with penitence, is a likelihood
of amendment.
There can be nothing so plainly repeated, but it
may be mistaken. *Terence.*
A wise man will not have one sin twice repeated
unto him.
Vain repetition is an accusation of dulness.
To repeat one thing often, being needless, is a sign
of a slender capacity.
It is requisite to know mens natures before we
note their disgraces.
Time is the repeater of all things.
He which maketh repetition of his deeds, is
not intangled by deceits.
It is the property of fools and children often to
[illegible] prophecies.
Though it be a fault general for all men to sin,
yet few can endure to hear their sins repeated.
The things that be most scant to be gotten,
most dear of price; and the things seldome spoken of
most desired. *Plato.*
The best garments grow old with often wearing,
and strange reports wax stale with too much telling.
Wells are said to have cast when needlesse repe-
[illegible] too much tongue.

Good examples cannot too often be repeated,

The often repeating of an injury received,

It is more commendation for a man to be silent

Too much of any thing changeth the nature

Virtue were not to be coveted for, if it were

Of Offence.

Injurious offences may escape for a time

It were better for a man openly to be hurt with

Little meddling comes much ill, and of little

There is no sufficient recompence for an

A fault once excused, is twice committed.

Light heads and sharp wits are most apt to

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Where there is any hope of amendment for [illegible]
[illegible], there the first office is to pardon. [illegible]
A small offence being renewed, doth work [illegible]
grievous displeasure in the end to the committer the[illegible]
The offender feareth the Law, but the innocent [illegible]
Bacon.

Where offences of the best are never pardoned, the worst will amend for fear of extreme punishment.

Nihil est tam insigne tam ad dissuitatis mentem flabile, quam id in quo aliquem offenderis. Cicero.

Nulla nulla potentia est, in quam non irruat injuria. Seneca.

Of Accusation.

Accusation is the attainture or challenge of a party in a doubtful matter, and may be employed both in good and evil part; sometimes proceeding from a honest passionate zeal, and sometimes from the desire of further malice.

He that accuseth another must look that he be not guilty of the same fault himself. *Salust.*

Spies and accusers are necessary evils in a common wealth.

Perfect virtue terrifieth an accuser, indifferent vices [illegible] him on.

Whosoever presently gives credit to accusations, is either wicked himself, or very childish in discretion.

Things grown full grow out of frame, and accusations being at the highest, either reflect or decline.

Great accusations have hard beginnings, but through their own debates and their inventors.

If greatness could keep what it gets, it should never be accused of injustice. *Olaus.*

We are a nature of prodigality, to spend in our age what should serve for two.

We suppose accusations against Fortune, lest she should [illegible] with presumption.

O[illegible]

UMI - 19[illegible]

Other men fear accuse, but Conscience of guilty.

Such as men raised once to dignity, accuse others and all other estates of insufficiency. *Bod.*

Youthful counsel, private gain, and partiality have accused Kingdomes of short continuance.

Wars pretending publike good, done for lucre, work most injustice; for they bend their accusations against the mightiest persons.

Flattery, the nurse of vice, is the mother of false accusation, but zeal of just appeals.

Kings because they can doe most, are in accusation the worst, though they run into ills by compulsion.

Great men too much grac'd, use rigour, and accuse humility of dulnesse.

He that accuseth himself is a just man. *Chrysost.*

Good must not be drawn from Kings by force, but accusation by threats.

Fools weep when great men are accused, as pitying the fall of honour.

He that accuseth himself, and afterward answereth not, tempteth God. *August.*

General calamity accuseth Princes of generall incredibility.

When great men are accused and condemned, guilty vassals are hopelesse and desperate.

No man may be both the accuser and judge. *Plat.*

Princes endangered seek their peace by any means, and private persons injured seek revenge many times by false accusation.

The greatest wrongs that ever were effected, were then performed, when Princes feared to fall by false accusation.

The accused is not guilty, unlesse he be convicted. *Lactan.*

Ea defendenda, quæ ex accusando, averso animo comparamus. Cicero.

- 1989

Of flander.

Defin. Slander is a part of envy, and every whit as [illegible] and danger as: it is the superfluity of a cank[illegible] heart, which inraged with choler, after an injury [illegible] received, or after some regret thereof, wanting [illegible] means of revenge, doth with flanderous and repr[illegible] full speeches give testimony of his hate and malice.

1. Our mouthed detraction is his neighbours fo[illegible]

2. The mouth of a flanderer, is to call all thi[illegible] into question, and to approve nothing.

3. We kill hurtfull vipers if we spie them, but we no[illegible] till flanderers till they kill us.

4. As Rats and Mice eat and gnaw upon other m[illegible] bones, so the flanderer eateth and gnaweth upon [illegible] life and flesh of other men.

5. A tale unaptly told many be depraved.

6. He that harmeth his neighbour by his tong[illegible] woundeth his own soul by his words.

7. They that speak evil, and flander the dead [illegible] like envious dogs, which bite and bark at ston[illegible] bones.

8. The corrupt hears breaketh out by the lewd tong[illegible] and such as speak evil by all men are monsters [illegible] among good men.

9. Whosoever wisheth to listen much to mis-reports, [illegible] deserveth either to lose his hearing, or his ears. Pub[illegible]

10. A common flanderer, striving to bring other [illegible] into hate, becomes odious himself.

11. Believe not every report, neither be thou moved [illegible] with suggestions, lest through light credit thou [illegible] be counted, or which is more bad, be counted a fool.

12. There are three sorts of Man-slayers, they wh[illegible] kill, they which hate, and they which detract.

13. [illegible] ears doe swallow many wrongs.

[illegible] crafteth no leaue conquer, he either [illegible]
[illegible] plagued with envy, confounded with thought,
[illegible] ingaged by revenge, or lost in hope.

Nature hath given us two eare, two eyes, and but
one tongue; to the end we should heare and see more
than we speak. *Socrat.*

Though the tongue be but a small member, yet it
many times doeth more hurt then the whole body be-
sides. *Patico.*

Keep thy tongue, and keep thy friend; for few
words cover much wisdome, and a fool being [illegible]
seeme be wise.

Diversity of meats hurt digestion, and change-
full of reports begets slander.

Long promises are figures of cruelty, and large
slanders the signes of great envy.

Slander offends the living, and gnawes upon the dead.

The slanderer doth unjustly accuse, and ought
punished in the same sort as the party accused should
have been, if the accusation had been found true.

Slanderers in ancient time have been marked in the
forehead with a hot iron.

Apelles after he had escaped a false slander, thus
he so described her in a Table painted: He placed
Judge with the eare of an Asse, having on the one
two Ladies, Ignorance and Suspicion; before
him false Accusation, with a countenance full of fury,
holding in the left hand a burning torch, and with the
right hand pulling a young man by the haire, who lifted
up his eyes and hand to heaven; neer unto him
was looking pale, earthly, and squint, whose name
Envie; two Damsels followed false Accusation, one
Treason and Deceit, behind whose backs
walking and mourning, called Repentance, which fixed
her eyes upon a very fair Lady called Truth;
declaring by this, that we ought not lightly to

Of Scoffing.

Defin. Quips or scoffs, are depraving from the disgrace of other men; they are the ever flowing of wit, and the ingenious scummes of conceits.

TO play the scoffing fool well, is a signe of some wit, but no wisdome.

All kind of mockery ought to be shunned, which is vsually coveted with some fault, and which commonly the mocker to salve and lie, and more often than an injury, when it proceedeth from a vain arrogancy, and malice without necessity.

An Adder keeps his venome in his taile, but the poyson of a scoffer in his tongue.

What is sweete in the mouth, is bitter in the stomach; scoffs pleasing to the ear, are harsh to the heart.

A fault willfully committed by scoffing, cannot be amended by repentance.

He that mocks a wise man with flattery, mocks him with false treachery.

Scoffers have not reward, but disdain; nor praise, but shame.

To haunt the company of scoffers, is to be stained with scoffing.

To mock the man that loves us is monstrous villany. Good and evil follow one another, so doe scoffs and hatefull estimation.

The scoffer may sometimes doe some hurt, and the abuser cannot but disgrace.

The most scoffers shall be most scoffed at for their

To ſcoff is intolerable, but to doe harm by ieſt is inſufferable. *Bias.*

It is better to doe well, then to ſpeak well, but beſt to reprehend then to amend.

One Wolf will not make warre againſt another, neither will one ſcoffer contend in ſcoffes willingly with another; but when they doe, it proves either fatal, or witty.

There are more mockers then well-meaners, and more fooliſh quips then good precepts.

Mocking is an artificiall injury.

The faireſt beauty may prove faulty, and the wittieſt ſcoffe ridiculous.

It is better to have an open enemy then a private ſcoffing friend.

It is better to be born fooliſh, then to imploy wit unwiſely.

The loſſe that is ſuſtained with modeſty, is better then the gain that is gotten with impudence.

It is good to hold an aſſe by the bridle, and a ſcoffing fool at his wits end.

To be accounted a Noblemans Jeſter, is to be a mercenary fool. *Bias.*

He that makes an ordinary uſe of ſcoffing, ſhall never be well thought of in his life, nor find Repentance at his death.

Qui pergit quæ vult dicere, quæ non vult audire.
Parva necat morſu ſpatioſum vipera Taurum,
Afuus non magna ſæpe ferentur Apes.

Of Phyſick.

Defin. *Phyſick is that natural Philoſophy, which conſiſts in the knowledge of nature, and thoſe cauſes which concern the health and good eſtate of his body.*

PHyſick is a continuall fountain or ſpring of knowledge, by which we maintain long life.

The sick man desireth not an eloquent Physician, but skilfull Cures.

We begin to be sick as soon as we be born. *Augustine.*

The infirmity of the body is the sobriety of the mind.

The strength of the body is the weakness of the mind, and the weakness of the body the strength of the soul.

Delicate fare is the mother of sickness.

Physick rightly applied is the repair of health, and the restauration of a weak or decayed nature.

Next unto the glory of God, we ought to regard the profit of the Common-wealth, and then Philosophy, which is Physick, nothing being more commodious.

Physick being rightly used, is an art to find out the cause both of divine and humane beginnings.

The scope of Physick is to glorifie God in the works of nature, teaching men to live well, and to help their neighbours.

A [illegible] Physician is another disease to a sick [illegible]

Reason and honour doth not alwaies perswade, nor the Physician cure. *Aristotle.*

To know the use of Physick is sweet, but to take it unpleasant.

It is requisite that he be tormented with pain, which will not be eased by Physick.

Death holdeth a sword against our throats, and Physick a preservative of health to our hearts.

Death is most desired of them that be miserable, and Physick most esteemed of them that be sick.

They that be found themselves are more ready to counsel, than skilful in knowledge, to prescribe rules of Physick to the sick. *Bias.*

A

As a blind man cannot see the fault of another's eyes, so an unskilfull physician cannot perceive the defects of the body.

To take Physick when the disease is desperate, is to desire the physician to help to consume our substance.

Medicines be not meat to live by.

The patient unruly, maketh the Physician more cruell.

The thief is commonly executed that killeth but one man, and the physician escapeth that killeth a thousand.

Physicians oftentimes doe use under the shew of honey to give their Patients gall, and by this means preserve their health; whereas if they were plainely to work, the sick would never take that which were wholsome, if not toothsome.

The number of Physicians, is the increasing of diseases.

Great variety of medicines doe no good at all to a weak stomach.

Some have compared those which use often to take Physick, to them which drive the Burgesses out of the City, to place strangers in their room.

Hippocrates, above all other things, recommendeth to a Physician, that he should well advise himself, if in plagues and ordinary diseases he found nothing which was divine; that is to say, whether the hand of God were not the proper cause of the sickness of the party diseased.

Physicians are happy men, because the Sun doth manifest what good successe soever happeneth in their cures, and the earth burieth what fault soever they commit. *Nicocles*,

Negat, quis non omnes convalescant, nisi iis medicina fit. Cicero.

Dum Cadmus quæ, dum Tyrrhenum bellum, &c.
Ex dulci pulsus, ut fit, colligo gramen.

Of pain.

Pain, adversity, or perturbations, are but affections and inclinations which come from our will, corrupted by the provocations and allurements of the flesh, and which totally resist the divine nature of the reasonable part of the soul, fastning it to the body with the nail of discontentment.

PAin is alwaies a companion of pleasure, and dangers the handmaid attending on delight.

To trouble a troubled mind, is to redouble his pain.

Where adversities flow, there love ebbs; but friendship flourisheth stedfast in all storms.

Prosperity getteth friends, but adversity trieth them.

In pain and judgment, the quality with the quantity must be considered.

It is lesse evil to suffer one, then to resist many.

The greatest misery that may be, is to fall into endless misery.

Misery can never be so bitter, as eternall felicity is pleasant. *Erasmus.*

Danger alwaies ascendeth at the heels of pride.

Adversity quickneth our sleepy spirits; for by prosperity we learn but ignorance, by adversity we attain to knowledge.

Misery and life are two twins, which increase, are nourished, and live together.

We cannot rightly judge of pleasure, that never suffered pain.

No fortune can dismay him that is of a constant mind, for no man is more wretched then he [illegible]

In the time of calamity wise men are more sorry for that their enemies can speak of their distresse, then for the pain they endure.

Adversities happning to good men, may vex the mind, but never change their constancy.

As the most pestilent diseases doe gather unto themselves all the infirmity wherewith the body is annoyed, so doth the last misery embrace in the extremity of it self all his former mischiefs. S. P. S.

Patience breeds experience, experience hope, and hope cannot be confounded.

The pain of death is for sin, the pain of conscience for sin, but the pain of hell is eternal.

The pain of the eye is lust, the pain of the tongue liberty, and the pain of both repentance.

Misery is full of wretchednesse, fuller of disgrace, and fullest of guiltinesse.

He suffers double punishment, that hath his pain prolonged.

He finds helps in adversity, that sought them in prosperity.

The remembrance of pleasures past aggravates the pains that are present.

A fawning friend in prosperity will prove a bitter foe in adversity.

It is hard in prosperity to know whether our friends doe love us for our own sakes, or for their owne, but adversity proves the disposition of our minds.

He that lendeth to another in time of prosperity shall never want helps himself in the time of adversity.

Secunda moderate tulimus, sic nos fortuna fefellit, fundatur everſam fortunam ſuam

Of Teares.

Definit. Teares in sorrow, is a griefe to be eased for those which are done and past; they are the only friends of sorrowfull, the enemies to company, and the bewrayers of griefe.

THere are no cures for diseases, neither doe complaints ease a galled harme.

There is no sowre, but may be qualified with sweetnesse; nor any dolefull melody, but may be allayed with some delightfull musicke.

Teares crave compassion, and submission deserveth forgivenesse. *Greg.*

The violence of sorrow is not at the first to be striven withall, because it is like a mighty beast, sooner tamed with following, then overthrowne with standing.

Woe makes the shortest time seem long. *S. P.*

Women are most prone to teares, and have them commonly at command. *Eurip.*

Sorrow bringeth forth teares, as a tree bringeth forth fruit.

Teare griefe is best digested, that bringeth not ease.

Lay the dead, but weep not above one day. *Hom.*

We shall sooner want teares then cause of sorrow in this life. *Senec.*

Sorrowes concealed, are more sowre; and fire covered greeds, if they burne not out, will break.

The heart that is greatly grieved, takes his best comfort when he findes time to lament his losse.

Teares and sighes declare the heart to be grieved.

UMI - 19

Of sorrow and lamentation cometh watching and blear'd eyes.

Tears are the badges of sorrow. *Archias.*

Passion is a most cumbersom guest unto himself. *S. P. S.*

Deep conceited sorrowes are like to Sea-lyne, which the older it is, the deeper roote it hath.

Passions are like the arrowes of *Cupid*, which if they touch lightly, prove but toies; but once piercing the skin, they prove deep wounds.

Where the smallest shew of tears is, there is often times the greatest effect of sorrow.

Tears in many case the grieved heart, for grief is like to fire; the more it is covered, the more it rageth. *Ecclesiasticus.*

Shedding of tears, is the easing of grief.

Tears are the truths of passion, the strength of woe, the signes of dissimulation, the reconcilers of displeasures, and the tokens of a broken heart.

Tears are the foode of the soul.

There are in the eyes three sorts of tears; the first of joy, which in old men shew their kindnesse; the second of sorrow, which in wretched men shew their misery; the third of dissimulation, which in women shew their nature.

Lay thy hand on thy heart when thy wife hath tears in her eye, for then she intendeth either to forsake thee, or to life thee.

When grief doth approch, if it be small, let us withstand it, because it is easie to be born; but if it be great, let us bear with it, because our griefe shall seem greater.

Care not for sorrow, it will either diminish [illegible]

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Country, friends, and neighbours. *Cicero.*

All things on earth are created for men, and men
one for to worship God, and aid one another.

Whosoever will follow nature, must love his neigh-
bour and maintain society.

The wise selling certain land, made it be pro-
claimed, that it had a good neighbour. *Plutarch.*

No man may slander or lie for his profit, because
such gain is his neighbours indignity.

Duty and profit are two diffinct things, and sepa-
rated, belonging to our neighbours and our selves.

We must esteem our neighbours love as dearly as
the purest gold.

It is more praise-worthy to relieve one neighbour,
than to kill many enemies.

We must frame all our actions to the glory of God,
to the love of our neighbours, and the profit of the
Common-wealth.

The tydings of a bad mans burial comes too
soon to the ears of his neighbour.

The envy of a bad neighbour is worse than the
biting of a serpent.

He that lives alone lives in danger: society avoids
many perils. *Marc. Aurel.*

The love of our neighbour binds us from malevo-
lent affections against them.

Gold is proved in the furnace, and a neighbours
love tried in time of trouble.

That neighbour is to be well thought of, which is
ready in good will to help according to his power.

A rolling stone never gathers mosse, nor a fickle-
minded man love amongst honest neighbours.

The love of neighbours is the strongest pillar to
uphold the common-wealth.

He is careless and unthankful which will not help
a neighbour, when his neighbours house is burning.

Fire is a handfull as well as all.

Water is as dangerous as commodious.

Credit ought seldom to be given to the eye, but often to the ears.

Where many words are spoken, truth is seldom. *Solomon.*

He that will a borrowing goeth a sorrowing.

A friend in the Court is better than money in purse.

He gives twice that gives quickly.

He that speeds to speak speeds to speed.

Service unthought of and is commonly rewarded unsatisfied.

A wise owl inamms do shape him rather than feathers.

A wise friend is better than a forte dwelling.

Discipulus prioris posterior dies.
Dulce bellum inexperto.

Of Sentences.

Dolet. *Sentences are the pithy and grave sayings of learning, which is a ready and deliberate brain, and fit for short and elegant Phrases.*

HE that desireth to make a good market at a dearer, must watch opportunity to open his shop.

Where the foundation is weak, the frame cannot stand; and where the stone is not deep the tree falleth.

Where the knot is loose, the string slippeth; and where the water is shallow, no vessel will ride.

Where sundry flies live, the gall is great; and where every hand fleeceth, the sheep goeth naked.

He that talketh much and doth little, is like a ship that sails with a full wind, and is driven with no other wrong there.

[illegible] sheep shall be eaten [illegible]
wolf.

He that loseth favour on land to seek fortune [illegible]
is like him that stared so long at a star that he fell [illegible]
into a ditch.

Small helps joyned together wax stronger.

He is unworthy to be a master over others, that cannot master himself. *Plut.*

A Master ought not to be known by the house, but the house by the master.

A lustie tongue makes the mind repent at leisure.

By repentance we are drawne to mercy, with whose wings we cannot flie from vengeance.

Where the demand is a jeste, the answer is scoffes. *Archias.*

When Dogs fall a snarling, Serpents a hissing, Women a weeping, the first meanes to bite, the second to sting, and the third to deceive.

A famished Wolf will never hunt too near his own denne.

Such as be born deaf or blind, have commonly their inward powers the more perfect.

He that helpeth an evil man, hurteth him that is good. *Crates.*

Where that thing cannot be done that thou wouldst, there seek to compasse that which thou knowest may be brought to passe.

Contempt is a thing intolerable, for as much as it maketh him seeme himself so vile that he ought to be despised.

Sudden motions and inforcements of the mind doe often breake out either for great good, or great evil. *Homer.*

Many men labour to deliver themselves from wrongs, but more study to be revenged thereof.

It is the corrupting of the good to keep company with the evil. *Cato.*

The eye can never offend, if the mind would rule the eye.

Where there is division there is confusion. S. P. S.

That person is not worthy to live, that taketh not care how to live well.

Negligence in private causes is very dangerous.

Securitie is a slie enemy, that doth most let men from doing well. S. P. S.

He that minded to conquer must be carefull.

Money borrowed upon usury, bringeth misery although for a time it seem pleasant.

For a short pleasure long repentance is the reward.

Private losses may be holpen by publick gains.

Immoderate wealth causeth pride, pride bringeth hatred, hatred worketh rebellion, rebellion maketh alteration and changeth Kingdomes.

The kind of contemplation that tends to fulness, is but a glorious title to idleness.

Liking is not alwaies the child of beauty.

Jealousie is the harbinger of disdain.

All is but lip wisdome that wants experience.

Who will resist love, must either have no eye, or put out his eyes.

Love is to a yeilding heart, a King; but to a resisting, a Tyrant. S. P. S.

Fear is the only knot that knitteth a Tyrant to him, which once being united with a greater force they shall scarce from him like so many birds whose nets are broken. S. P. S.

Ambition and love can abide no lingring.

No thraldome to the inward bondage.

The right conceit of young men is, that they think then speak wittily, when they cannot understand themselves.

He that will needs starve affections in

must first shew the same pitiful himself.

Things lost by negligence, must be recovered by diligence.

As rewards are necessary for well-doers, so chastisements are meet for offenders.

Virtue, like the clear heaven, is without clouds.

He that will blame another, must first be blameless himself, especially in the matter that he blames.

Suspicion breedeth care, and the effects of cruelty breed a new cause of suspicion.

It is best dealing with an enemy when he is at the weakest, travel.

Men become fore eschew evil for shame, but the common people for fear of punishment.

Laws not executed are of no value, and as good not made as not practised.

Things that are wrongfully gotten have no certain abiding.

Men as men would, but as men may, and as the nature of things doe require, so should they deal.

Where flatterers bear rule, things come to ruine.

Such is the man and his manners, as his delight and study is.

By diligence and pains taking all may be amended that is amiss.

When things are in extremity, it is good to be of good cheer, and rather endeavour to amend them, than cowardly to faint and despair of all.

They that trust much to their friends, know not how shortly teares be dried up.

God and Nature do set all things to sale for labour.

Learn the value of order and foresight to govern things well.

Man

Man can better ſuffer to be denied, then to be deceived.

Lingering is moſt loathſome, when neceſſity requireth haſte. Quint.

The carefulneſs of the wicked, cauſeth the godly to look about them.

All paſſages are open to the ſtout and valiant minded men.

Flying tales and flattering news doe never good to any Scate.

It is better to fight with an enemy at his own home, then for him to fight with us in our Country.

Private well-fare is not to be preferred before Common weal.

Wiſe men being wronged are to be feared of the wrong-doers.

Careleſs men are ever moſt nigh unto their own harm.

Fair promiſes make fools fain, and flatterers ſeek by diſſembling others to benefit themſelves.

Good men ſometimes are in greater danger for ſaying the truth, then evil men for ſpeaking falſly. Plaut.

Of one inconvenience oftentimes ſuffered, many miſchiefs commonly follow.

Forbearance of ſpeech is moſt dangerous, when neceſſity requireth to ſpeak.

A bold ſpeech upon a good cauſe deſerveth favour.

Sleep and food are enemies to the mourning, which paſſion perſwadeth to be reaſonable. S. P. S.

Offence ſuſpecting of others, cometh of ſecret condemning our ſelves.

Advancement is the moſt mortal offence to envy.

Through diligence & care things may be repaired which were by ſloth and negligence forborn.

He doth wrong that giveth cauſe of wrong, and he that

that seeketh the redresse of wrong.

The lesse one feareth his enemy, the nigher he [illegible] his owne harm.

It is better to begin a warre, then to abide warre. [illegible] Such as are carelesse in their own causes, hardly [illegible] be warefull about other mens affaires. *Thales.*

Corrupt officers never want matter to satisfie their corrupt minds.

It is folly to refuse the aid of a stranger, when [illegible] may have it, and are in need thereof.

These three chief points are necessarily belonging [illegible] a Counseller, to be bold, plain, and faithful.

That City is of no value, the which is not of ability enough to punish wrong-doers, neither is that Commonweale any thing worth at all, where pardon and intercession prevaile against Lawes.

The mind of man is his guide in all things, and [illegible] same is only to be instructed and trained up with knowledge and learning.

To know well, and to doe well, are the two points belonging to virtue. *Origen.*

Virtue is praised of many men, but very few do so follow her effectually.

Honour got by virtue hath perpetual assurance [illegible].

The man cannot long endure labour, which wanteth his naturall kind of rest.

The mind of man is man himselfe, and needeth [illegible] small teaching.

Though that all new chances cause presently new [illegible], yet thereby we attain more stedfastnesse against mishaps to come.

After the unlawfull getting of a covetous father, followeth the riotous spending of a prodigall son.

Nec nimis credendum est cum hominibus, tanquam Deus [illegible] ita loquendum, tanquam Deus audiat.

One

Tenue praetura rara, nec quisquam difficilius quàm requirit si omnia ex parte in se graue perfectum.

Of Similitudes.

Similitudes or likenesses, are the the Images or Pictures of the things to which they are compared, serving for explaining one thing in a farre different object.

As that member is nothing profitable, but rather hurtful to the body, which by corruption is lame and unperfect: so that subject whose mind is drawn into sundry practises of discord, working the disquiet of a common peace and tranquillity, may be fitly cut off as an unprofitable part, or canker to the Common wealth.

As the vertue of a Prince is the chiefest authority of the Magistrate, so are the good conditions of the Lawes, the best stay and strongest defence of Lawes. *Plut.*

As he is not fortunate which is poor and deformed, so no man is to be accounted happy, which are only rich and beautiful.

As plants measurably watered grow the better, but being watered too much are drowned and die; so the mind with moderate labour is refreshed, but with overmuch it is utterly dulled. *Brief.*

As any thing be it never so easie, is hard to the idle: any thing, be it never so hard, is easie to the will imployed. *Ennius.*

As a Ship having a sure Anchor may lie safe in any place, so the mind that is ruled by perfect reason is sure every where.

As the fire smoketh not much which flameth at the first blowing, so the glory that brightly shineth at the first, is not greatly envied at: but that which is long in getting is alwayes prevented by envy.

As the man that drinketh poyson destroyeth himself

therewith, so he that suspecteth a friend ere he perfectly know him, may hurt himself by too much trusting him.

As the perfect gold, which is of a pure substance, sooner receiveth any form then the sturdy steel, which is grosse and massie metal; so women effeminate minds are more subject to affection, and are sooner fettered with the fume of fancy, then the hard hearts of men.

As golden pillars doe shine upon the forkers of silver, so doth a fair face with a virtuous mind. *Perian.*

Like as a good Musician, having any key or string of his instrument out of tune, doth not immediately cast it off, and cast it away, but either with straining it higher, or backing it down lower, by little and little causeth it to agree: so should Rulers rather reform transgressions by small corrections, then seek to cast them away for every trespass.

As *Apollodorus* was wont to say of *Chrysippus* books, that if other mens sentences were left out, the papers would be void: so may we speak of brokers; for if other men injoyed their goods, their ware-houses would be quickly empty.

As the strong bitterness of the Aloe tree taketh away the sweetness of the sweetest honey, so evil works deserve to take away the praise of good deeds.

As a vessel is known by the sound, whether it be whole or broken; so are men proved by their speech, whether they be wise or foolish. *Democ.*

As wine in *Plato*, opinion is the daughter of verity, so love in *Iamblicus* censure is the fruit of idleness.

As hunger is the best sawce, so of guests [illegible] welcome.

As the occurrence of many things bringeth much trouble, so the consideration thereof procureth expe-

Like

Like as a battered or rotten ship, by admitting in of water, not only drowneth herself, but all those that are in her; so a Ruler, by using vicious ness, destroyeth not himself alone, but all others besides that are under his government.

As ignorant Governours bring their Country into many inconveniences, so such as are deriliftly polliti verely overthrow the State.

As truth is the censure of Religion, so contrary opinions founded on evil examples, are the corruptions of the world, and the bringers in of Atheisme.

As it becometh subjects to be obedient to their Sovereign, so it behoveth that the King be careful for the commodity of his Common-weal. *Sigif.*

As there is no deliberation good that hangeth on delay, so noe counsell is profitable that is followed unadvisedly.

As the Kingdom is most strong where obedience is most nourished; so the State is most dangerous, where the souldier is most negligently regarded.

As no Physician is reputed good, that healeth others, and cannot heal himself; so is he no good Magistrate that commandeth others to avoid vices, and will not shun evil himself. *Marc. Aurel.*

As the green leaves outwardly shew that the Tree is not drie inwardly: so the good works openly shine the zeal of the heart inwardly. *Eusf.*

Like as a governour of a ship is not chosen for his riches, but for his knowledg; so should the chief Magistrate in every city be chosen rather for his wisdome and godly zeal, then for his wealth and great possessions.

As the goodness of wise men continually extendeth to the malice of fools evermore increaseth. *Pet.*

As they which cannot suffer the light of a candle, much worse abide the brightnes of the Sunne. So

they that are troubled with small affairs, would be more amazed in weighty matters.

As fire cast into the water is quickly quenched, so a false accusation against an honest life is soon extinguished.

As the Canker eateth and destroyeth iron, so doth envy eat and consume the hearts of the envious.

As the savour of stinking carrion is noysome to them that smell it, so is the speech of fools tedious to wise men that hear it. *Salomo.*

As the wicked and malicious person is most hardy to commit grievous crimes; so is he most cruel and ready wickedly to give sentence against another for the same offence.

As men eat divers things by morsels, which if they should eat whole would choak them: so by divers drops we suffer troubles, which if they should all come together, they would make an end of us in one day.

As sin is natural, and the chastisement voluntary, so ought the rigour of justice to be temperate, so that the ministers thereof should rather shew compassion than vengeance; whereby the trespassers should take occasion to amend their ills past, and not to revenge the injury present. *Homer.*

As when the wood being taken from the fire, and the timber quenched, yet nevertheless, the stones oftimes remain hot and burning; so the flesh, though it be chastised with hot and drie maladies or consumed by many years in travel, yet concupiscence abideth still in the bones. *Aristot.*

As after great storms the air is clear, so after the floods of repentant tears the conscience is at quiet.

As darnel springeth up among good wheat, and nettles among roses, even so envy groweth up among virtuous. *Thom.*

As the leaves of a book which is seldome used

will cleave fast together; even so the memory wareth dull if it be not oft quickned.

Like as an adamant draweth by little and little the heavy iron, until at last it be joyned with it; so virtue and wisdome draw mens minds to the practise thereof.

As a vessel cannot be knowne whether it be whole or broken, until it hath liquor in it; so can no man be known what he is, before he be in authority.

As it is great foolishnesse to forsake the clear fountains, and to drink puddle water; so it is great folly to leave the sweet doctrine of the Evangelists, and to study the dreames of mens imaginations.

As sight is in the eye, so is the mind in the soule. *Sapho.*

As desire is glad to imbrace the first shew of comfort, so is desire desirous of perfect assurance. S. P. S.

Vt ad eu sum Equus, ad arandum Bos, ad venandum Canis: Sic homo, ad duas res, intelligendum & agendum, natus est, quasi immortalis Deus. Cicero.

Ut ager, quamvis fertilis, sine cultura fructus non potest, sic sine doctrina animus.

Of Bravery.

Defin. *Bravery is a vitious excesse, either in apparel, or other ornament; it is also a part of pride, and contrary to decency and comelinesse.*

EXcesse of bravery, bringes many of much wealth quickely to poverty.

Pride joyned with many vertues, shaakes them all.

They that rather delight to deck their bodies, then their soules, seem men rather created for their bodies then their soules.

Excesse in vanity hath never end.

Theft or violent death ever waiteth at the heels of excesse.

They

They never can be carefull to keep themselves in husbanding another mans wealth, which are careless in bestowing their own substance upon excess.

To spend much beyond power, and hope much upon promise, make many men beggers which were else wealthy.

He that employeth his substance in bravery, shall quickly bring his estate to beggery.

The cause why bravery is so much esteemed, is the respect the world taketh of the outward appearance, and neglect of the inward excellence.

There are three things that soil dearly and consume quickly, a fair woman that is unchaste, a rich garment that hath many cuts, and a wealthy stock on an ill husband.

A fool clothed in a gay garment, if he get any courtesie, they thank his weed & not his wit. *Archim.*

As the weed cannot be esteemed precious, for the fair flower which it beareth, so ought no man to be esteemed virtuous for the gay garment which he weareth.

Building may be overthrown with wind, Apparel consumed with Moths; what folly is it then for men to delight in that which the light wind can waft, and the small worm destroy?

He that wasteth his wealth to follow every fashion, and maketh his substance to maintain his bravery, may be counted the Mercers friend, the Taylors fool, and his own foe. *Bias.*

Rich clothes are beggers weeds to a discontented [illegible]

[illegible] of Apparel is nothing worth if the mind be [illegible]

Delite of that we cannot get, torments us, hope of [illegible] comforts us, and the bravery of that we possesse, makes us become proud.

As oile being cast upon the fire, quencheth not the flame; so bravery bestowed upon the body, never humbleth the soul.

As it is no wisdome, to admiring the scabbard to despise the blade; so it is meer folly, to praise a man for his bravery, and dis-commend him for his decency.

Rain can never cause the Corn to bring forth any fruit, which is sown upon hard stoney, nor speech can not perswade a proud man to become an enemy to brave apparel.

Gorgeous garments are marks of Pride, and nere of riotousnes.

As a man would judg one to be ill at ease, that weareth a plaister upon his face, or one that hath been scourged, to be punished by the law; so doth painting betoken a diseased soul, marked with adultery.

Wo to that beauty which sleepeth not with the face. *Horace.*

If by the Civil Law, the child may have an action of the case, against him which shall deface the picture of his Father, we will imagine how much it displeaseth God, if by artificiall painting we seek to correct his workmanship.

Painting hastens wrinckles before old age come. *Chrys:*

Those which are curious in decking of the body, despise the care of their soul.

All kind of painting, artificial guarnishing and colouring of hair, was forbidden among the Spartans.

Splendida sit nolo, sordida sub cutis.
Hoc prosit dextro dentem stridere tergo?

Of Bosting.

Defin. Bosting is a part of pride, wherein a man seeketh to extoll himself vain-gloriously beyond his

wing, as the pride of the world of any other
doom.

A Dog that barketh much will bite but little, and the man that useth to make great promises, will yeild but small performance in the end.

Good wits are often hindred by shamefastnesse, and perverse conceits are boldned by impudency.

Many mens threatnings be more fearfull in hearing then hurtfull in effect.

He boasteth in vain of his great Linage, that having no goodnesse in himself, seeketh to be esteemed for the Nobility of his Ancestors.

Great offers are often promised in words, and seldome performed in deeds.

There be many which can boast of battels, that never fought in the fields.

Where the matter it self bringeth credit, a man for his glosse deserveth small commendation.

Great boast giveth least courage, and many words are tokens of small wit.

Arrogancy is always accompanied with Folly, Audacity, Rashnesse, Insolency, and Solitarinesse. *Plato.*

A boasting tongue is a manifest sign of a cowardly heart. *Plat.*

Alexanders boasting of his mighty Armys was prettily answered, It is not their multitude which follow thee, but thy courage in leading them which shall make thee victorious.

No man may truly brag of what he hath, but what he hath may be lost. *Eur.*

Tully gloried in that he had amplified the Latine Tongue.

The world can boast of nothing but vanity, neither can any brag of any thing more then the end.

He that boasteth himself to know every thing,

is

to most Ignorant; and he that presumeth to know nothing is wise. *Plato.*

Boast is but the scum of thought, vanishing with fading pleasure, and entertained by foolish objects.

Great threatnings are like big winds, they blusser sore, but they end soon.

It is a foolish boast whereby men make manifest their own ignorance.

Where good wine is there needs no Garland, and where virtues are there needs no commendation.

Of few words, ensue many effects; of much boasting, small beliefs.

Those that boast most, fail most, for deeds are silent.

To fill the mouth with boasting, is to fill thy name with slander.

It is better to be silent, then to brag or to boast vain gloriously, any thing in our own commendations.

Vanam gloriam semper sequitur infamia, & qui se laudat ultro, ultro gloriâ, incidit in ignominiam.

Phidias *sui similem speciem instituit in clypeo Minervæ, cum inscribere liceret*

Of Nature.

Diff. *Nature is that power or divine reason, which is the efficient cause of natural works, and the governing cause of those things that have been made by the only power of the heavenly word, which is the work-maker of nature, and of the whole world: and hath infused into every thing a lively virtue and strength, whereby it increaseth, and preserveth it self self by a natural faculty.*

NAture in despight of time will frown or smile.

Nature hath a certain predominant power over the mind of man.

The

The man that liveth obedient to nature, can never [illegible] himself thereby.

A Chaos wrought against Nature heap despight, and [illegible] above Nature disdain.

As Art is a help to Nature, so is Experience the [illegible] and perfection of Art.

As nature hath given beauty, and virtue given courage, so nature yeildeth death, and virtue yeildeth honour.

Nature is above art in the ignorant, and virtue is [illegible] all things of the wise.

It is hard to streighten that by art, which is made crooked by nature. *Plut.*

Nature is pleased in the Eye, Reason in the Mind, but Virtue in both.

Consider what Nature requires, and not how much [illegible] desires.

Nature guideth beasts, but reason ruleth the hearts of men.

[illegible] live according to nature, are never poor, and according to the opinion of men, they are never rich because nature contenteth her self, and opinion doth infinitely covet.

Philip, King *Alexander*'s father, falling upon the [illegible], and seeing there the mark and print of his body, [illegible] little a plot of ground is nature content: yet we covet the whole world.

The God, which is the God of nature, doth never [illegible] supernaturalness. *S. P. 8.*

Nature is higher prized then Wealth, and the love of Parents ought to be more precious then dignity.

Art cannot be use in straw, nor the nature of man be concealed but at last it will have his course.

In nature nothing is superfluous. *Aristo.*

Where nature is vitious, by learning it is amended, and where it is virtuous, by skill it is augmented.

There

There is no greater bond than duty, nor stricter than nature, and where nature enforceth obedience, there to resist, is to strive against God. *Lactan.*

Liberal Sciences are most meet for liberal men, and good Arts for good natures.

Nature without learning and good breeding is a blind guide: learning without nature wanteth much, and use without the two former is unprofitable.

Nature being alwaies into perpetual motion, desireth to be driven to the better part, or else she suffereth her self to be weighed down as a ballance to the worse. *Ibid.*

Nature is our best guide, whom if we follow, we shall never go astray. *Arist.*

Nature friendly sheweth us by many signs what she would, what she seeketh, and what she desireth: the man by some strange mean waxeth deaf, and will not hear what she gently counselleth.

Nature is a certain strength and power, put into things created by God, who giveth to each thing that which belongeth unto it.

Quod salutare putes divus natura ministrat.

Quod docet infrenis gloria, fine cavet.

Hæc genera hominum à natura data sunt, ut quæ in scientia laus aliqua fortè floruerit, hanc fere qui sunt ejusdem generis (quod summo hominum ad omnem laudem impetu fieri celebratur) cupidissimè persequantur.

Of Life.

Defin. *Life, which we commonly call the breath of this world, is a perpetual hurrel, and a strange skirmish, wherein we are one while hurt with envy, another while with ambition, and by and by with some other vice, besides the sudden assaults given upon our bodies by a thousand sorts of diseases, and sundry adversities upon our spirits.*

Life

Life is a pilgrimage, a shadow of joy, a glass of infirmity, and the perfect path-way to death.

All mortal men suffer corruption in their flesh through vice, and in their bodies through worms.

It is a miserable life where friends are feared, and enemies nothing mistrusted.

It is better not to live, then not to know how to live. *Salust.*

It is hard for a man to live well, but very easie to die ill.

If a good man desire to live, it is for the good he hath to doe good; but if the evil desire to live, it is for that they would abuse the world longer.

The children of vanity call no time good, but that wherein they have according to their own desire, and do nothing but follow their own filthy lusts.

Mans life is like lightning, which is but a flashy and the longest date of years but a hasty blaze.

Men could not enlarge their lives, for they desire not to live that death which they abhorre. *Seneca.*

A detestable life removeth all merit of honour at burial.

By life groweth continuance, and by death all things take end.

Life and death are in the power of the tongue. *Sapience.*

The man that desireth life, and feareth death ought carefully to govern his tongue.

Life is short, yet sweet. *Euripus.*

Life to a wretched man is long, but to him that is happy, very short. *Menan.*

Mans life is a warfare. *Seneca.*

The mortall life which we enjoy, is the hope of life immortall. *Aug.*

An undefiled life is the reward of age. *Aug.*

N

No man is so old, but thinketh he may yet live another year. *Horace.*

The breath that maintaineth life, endeth it.

A good life is the readiest way to a good name.

Better it is to be carefull to live well, then desirous to live long.

A long life hath commonly long cares annexed with it.

Most men in these daies will have precepts to be ruled by their life, and not their life to be governed by precepts.

Fools when they hate their life, will yet desire to live for the fear which they have of death. *Crates.*

Mans life is lent him for a time, and he that gave it may justly demand it when he will.

They live very ill, who alwayes think to live.

To a man in misery, life seemeth too long, but to a wretchedly minded man living at pleasure, life seemeth too short. *Chilo.*

What a shame is it for men to complain upon God for the shortnesse of their life, when as they themselves (short as it is) doe through riot, malice, murthers, strife and warre, make it much shorter, both in themselves and others? *Theophrastus.*

——hoc est
Vivere bis, vitâ posse priore frui.
Est nostra sine vita quàm simillima.
Acescit, est quum reliqua pars vitæ potio.

Of the Soul.

Define. *The soul is a created substance, invisible, incorporeall, immortal, resembling the image of her Creator, a spirit that giveth life to the body whereunto it is joyned: a nature alwayes moving, of self capable of reason and the knowledg of God, to love*

him

him, as being meet to be united to him through Christ in eternal felicity.

THe greatest thing that may be said to be contained in a little roome, is the soul in a mans body. *Plato.*

An holy and undefiled Soul is like Heaven, having for the Sun, Understanding, and the Zeal of Justice and Charity; for the Moon, Faith; and Vertues for the Stars.

Every soul is either the Spouse of Christ, or the habitacle of the Devil. *Chrys.*

The mind is the eye of the soul. *Plat.*

The soul is compounded of Understanding, Knowledge, and Sense; from which all Sciences and Arts proceed, and from these she is called reasonable.

The soul is divided into two parts, the one Sensitive, wherein the discourse of reason is not, which is the seasual will of man, wherein all motions contrary to reason fall, and delighting only in divers sensible evil desires inhabit.

The actions of the soul, are will, judgment, sense, conception, thought, spirit, imagination, memory, and understanding.

The incomparable beauty of the Soul, is Prudence, Temperance, Fortitude, and Justice.

All the felicity of man, as well present as to come, dependeth on the soul. *Clem.*

The soul is the organ and instrument of God, whereby he worketh in us, and lifteth us up to the contemplation of his Divine power and Nature.

The sweetest seat and harbour for the Soul, is a conscience uncorrupted.

The soul goeth well for hire in the body, considering what she there suffereth.

The soul of the just man is the seat of wisdome.

The body is the sepulchre of a dead soul.

The soul is the breathing of God. *Ambr.*

If the soul be good, the stroke of death cannot hurt thee, for thy spirit shall live blessedly in Heaven.

As they that have healthful bodies, easily endure cold and heat: so they that have a stayed and setled soul, have the dominion over anger, grief, joy and all other their affections. *Plato.*

It is not death that destroyeth the soul, but a bad life.

A sound soul correcteth the naughtiness of the body.

All mens souls are immortal, but the souls of the vertuous are immortal and divine. *Socrates.*

It is good to have a regard to the health of the soul, that the body thereby may be preserved from sin.

The diseases of the body are easie to be cured, but the malady of the mind no medicine can help.

The pleasure of the mind excelleth the pleasures of the body.

By what other name canst thou call the soul, than a dwelling in a mans body?

It is as great charity to edifie the soul, as sustain the body. *Bern.*

The nobility of the soul is alwaies to be thought on.

The soul in the flesh, is as amongst thorns. *Bernard.*

The soul is the natural perfection of the body.

The body considereth nothing but what is present, and conceiveth what is past, & what is to come.

The

The soul of man is an incorruptible substance, [illegible] to receive either joy or pain, both here and elsewhere. *Solon.*

While the soul is in the company of good people, it is in joy; but when it is among evil men, it is in [illegible] and heaviness.

As the body is an instrument of the soul, so is the soul an instrument of God.

The body was made for the soul, and not the soul for the body.

Look how much the soul is better then the body, so much more grievous are the diseases of the soul then the griefs of the body. *Diogenes.*

By the justice of God the soul must needs be immortal, and therefore no man ought to neglect it, though the body die, yet the soul dieth not.

The delights of the soul are to know her maker, to consider the works of heaven, and to know her own state and being.

Tres vitales spiritus creavit Omnipotens: unum [illegible] regitur: alium qui carne regitur, sed non cum carne moritur: alium, qui carne regitur, & cum carne moritur: primus Angelorum, secundus hominum, tertius brutorum est.

Of the Senses.

Defin. *Senses are the powers of soul and body: [illegible] number five; Seeing, Hearing, Smelling, Tasting, and Touching.*

Of Seeing.

THe Eye would never leave, until the Eye, the Ear, the Mouth, and every sense of his Auditory were full.

The Eyes were given to men, to be as it were the watch-towers and sentinels, the guiders and leaders of the body.

Of more validity is the sight of one eye, then the relation of ten eares; for in that a man seeth is assurance, and that he heareth may be an errour.

The sight, the affections, and the hands, are instruments to gather bribes.

What can saying make them believe, whom seeing cannot perswade? S. P. S.

A wanton eye is a messenger of an unchast heart. *August.*

Marcus Varro was surnamed *Strabo*, for his quick sight, that from *Libybæum* a Province in *Sicilia*, he could tell the number of the sail of ships which came out of the haven of *Carthage*.

He that is borne blind, is wiser then the deaf or dumb. *Aristotle.*

Blindnes it self commends the excellency of sight. *August.*

The eye is the most precious part of the body, and therefore it is said, I will keep thee as the apple of mine eye.

The eyes are the windowes of the body, or rather of the soul which is lodged in it.

The sight is the chiefest sense, and the first mistres that provoketh men forward to the study and searching of knowledg and wisdome.

By hearing, not seeing, we come to the knowledge of truth.

Hearing is the preparation of the sight. *Bernard.*

That which the eye seeth, the heart is often grieved at.

The sense of the eye answereth to the element of fire.

Man only of all creatures seeth, and contemplateth at once.

Nihil est difficilius quàm à consuetudine oculorum animos aciem abducere.

Totius hominis debilitas est oculos perdidisse.

Hearing

Hearing.

THe eare trieth the words, as the mouth tasteth meat.

To whomsoever as the first the sense of hearing is denied, to them the use of the tongue shall never be granted.

As a stone cast into the water maketh many rounds: so a sound which is begotten in the aire hath his circles, which are multiplied until they come to the eare. *Aristotle.*

The eare of a man, and the eare of an ape, are moved to be moved.

Plinie writeth a wonderful example of the sense of Hearing; that the battle which was fought at Sibaris, that same was heard at Olympia, the places being above five hundred miles distant.

The sense of hearing is answerable to the element of aire.

Quæ audiunt, audita dicunt; quæ vident, plane fatua. Auris prima motis janua, prima operatur & cito. Bernardus.

Smelling.

THe sense of smelling is nearly conjoyned with the sense of tasting.

The sense of smelling is not only for pleasure but profit.

Albeit every thing that smelleth well hath not always a good taste; yet whatsoever a man findeth good to his taste, the same hath also a good smell; and that which is found to have an ill relish, the same hath also a bad smell.

Sweet smells are good to comfort the spirits of the head which are subtile and pure; and stinking savours are very hurtful for the same.

The sense of smelling agreeth with the aire & fire, because

cause scales are turned up but heavy as smoke by fire, which afterward by means of the aire are carried to the sense of smelling.

———— *Non bene olet, qui bene semper olet.*

Odoratu mortua fama illustrius vivis redditur.

Tasting.

THe sense of Taste, is that sense whereby the mouth judgeth of all kinds of taste.

He that hath not tasted the things which are bitter, is not worthy to taste the things which are sweet.

The judgment of taste is very necessary for mans life, and especially for the nourishment of all living creatures, because all things which earth bringeth forth, are not good for them.

This sense of Tasting answereth to the Element of

Gustus saporum est caeteris in primis ligneus, humore lato.

Gustus mercatum invitat. Euripides.

Touching.

THe sense of Touching answereth the Element of the earth; to the end it might agree better with those things that are to be felt thereby.

The vigour and sense thereof ought to be close to the flesh and throughout, and such as takes more fast and surer hold then any of the rest.

The sense of Touching, although it be the last, yet is the ground of all the rest. *Aristotle.*

A man may live without Sight, Hearing and Smelling, but not without Feeling.

Tactum ita claros judicia & certa sensus, ut Sophia nostra dicatur, & ab ea Deus aliquis requiratur, num possit integris incorruptisque sensibus, aut melius aliquid? non videam quod quaeras amplius. Cicero.

Of Children.

CHildren are a blessing of God, bestowed upon [illegible] for his comfort.

Children according to their bringing up, prove [illegible] great joy or great grief to their Parents.

The labourer that is happy in his children.

When we behold our children, we see a new [illegible]

A good Son is a good Citizen. *Stob.*

That child is not bound in duty to his Parents, [illegible] he never learned any virtuous instruction.

Whatsoever good instructions children learn in [illegible] youth, the same they retain in their age.

The wicked example of a father, is a great prov[illegible] them of the same to fall.

Nothing is better to be commended in a Fa[illegible] then the teaching of his children by good example [illegible] much as by godly admonition.

Children by their lascivious and ungodly educa[illegible] grow in time to be Persons most monstrous and [illegible] in conversation of living.

The fault is to be imputed unto the Parents. [illegible] Children for want of good bringing up fall to any [illegible] beastly kind of life.

As those men which bring up horses will suffer [illegible] them to follow the bridle; so they that [illegible] Children ought first to cause them to give ear [illegible] which is good.

Men ought to teach their Children liberal Scie[illegible]

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not because those Sciences may give any Virtue, but because their minds by them are made apt to receive any virtue. *Senera.*

Those Children which are suffered either to eat much, or sleep much, be commonly dull witted, and unapt to learn.

As wax is ready and pliant to receive any kind of figure or print: so is a young child apt to receive any kind of learning.

The Child that hath his mind more constant then his years, yeelds many hopes of a stayed and toward age.

He that letteth his Son run at his own liberty, shall find him more stubborn then any head-strong Colt when he cometh to be broken. *Bias.*

The best stay to make thy Children to love thee when thou art old, is to teach them obedience in their youth.

Nothing sinketh deeper, nor cleaveth faster in the mind of man, then those rules which he learned when he was a child.

That son cannot but prosper in all his affairs, which reverenceth his Parents with the reverence due unto them.

When thy Father waxeth old, remember the good things he hath done for thee when thou wast young. Thou hast lived long enough, if thou hast lived to relieve the necessity of thy Father in his old age.

The Law of Nature teacheth us that we should in kindness love our parents.

Those Children that deny dutifull obedience unto their Parents are not worthy to live.

Solon made a Law, that those Parents should not be relieved in their old age by their Children, which cared not for their vicuous bringing up.

We ought to give good examples to Children, be-

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cause if they see no manner of profit, they shall be inf
and to follow goodness and virtue. *Xenophon.*

The Lacedemonians answered *Antipater*, that they
would rather die then give him their children, which
he demanded for hostages: so great account made they
of their education.

Such as leave great riches to their children, with
leaving them brought up honestly, are like unto them
that give much Provender to young horses, but never
breake them at all; for so they wax fat, but unprofi-
table. *Socrates.*

He which maketh his son worthy to be had in es
esteeme, hath done much for him, although he lea
him but little wealth.

Children ought to learn that which they should do
when they are men. *Aug.*

No Punishment can be thought great enough f
that child, which should offer violence to his Pare
whether (if there were occasion offered) he should
ready to defend with losse of his own life.

Strive not in words with thy Parents, although th
call the truth.

Solon being asked why he made no laws for Pa
cides; answered, that he thought none would be
wicked.

Magnam vim, magnam necessitudinem, magnam p
dat religionem parentis, maternique sanguis: ex q
homo natus, conceptus est, non modo eius non potest ver
ei esse permanere ad animum, ut summus furor atq
amentia consequatur eum.

Of Youth.

Defin. *Youth is the fourth age of man; then doe*
grow in body, in strength and reason, in vice and v
ties; and it is that age the nature of a man is k
and whereunto he bendeth his mind, which h

C

could not be discovered by reason of the ignorance of the Times.

THe deeds that men commit in their youth, were never yet found so upright and honest, but it was thought more praise-worthy to amend them, or destroy them.

Youth that heretofore delighted to use their virtuous hand Armours, take now their whole delight and content in delicate and effeminate Amours.

Wantonness, liberty, youth, and riches, are alwaies enemies to honesty. *Solon.*

Youth going to warres ought to have nothing but good and evill renowne. *Ens.*

It is very requisite that youth be brought up in the use of learning, which is called Humility. *Cassiod.*

A man followeth all his life long his first affections in his youth; as if a tree blossom not in the spring, it will hardly bare fruit in Autumn.

As the Cyprus tree, the more it is watered, the more it withereth, and the oftner it is lopped the sooner it dieth; so unbridled youth, the more it is by grave admonitions counselled, or by due corrections controlled, the sooner it falleth to confusion.

Where vice is imbraced in youth, there commonly virtue is neglected in age. *Cicero.*

Youth fireth his fancy with the flame of lust, and old age fireth his affections with the heat of love.

Young years make their account only of the glittering shew of Beauty, but gray hairs respect only the perfect substance of Virtue.

The mind of a young man is momentary, his fancy fading, his affections fickle, his love uncertain, and his liking as light as the wind, his fancy fired with every new face, and his mind moved with a thousand wanton motions, loathing that which of late he

love, and thing most for which his loving mind doth loath, frying in the hell, and freezing in the last.

The follies that men commit in their youth are causes of repentance in old age.

Could all men glory in his Court, but young that are courageous and beautiful to delight, wife that can talk, sober to keep silence, faithful to gratifie, and valiant to revenge his mistress injuries.

The prime of youth is as the flowers of the Pine-tree, which are glorious in sight, and unsavoury in the smell.

Youth if it blush not at beauty, and carry an eye more than some ancient flattery, folly will be the next Inn he shall harbour in.

He that in youth guideth his life by reason, shall in age find the ready foot-path from ruine. *Theopomp.*

There is nothing sweeter than youth, nor swifter decreasing while it is increasing.

Young willows bend easily, and green wits are inclined suddenly.

So revere youth, that the sins of age be not imputed unto it.

Inexcusable are their offences, that for heaping up of riches forget to bring up their youth in honesty.

Noble wits corrupted in their youth with vice, are more unpleasant than Peasants are borne barbarous.

Youth well instructed, maketh age well disposed.

That is most perfect which adorneth youth with virtues. *Bernard.*

The better that a child is by birth, the better ought he in his youth to be instructed.

The impression of good doctrine stampt in youth no age nor fortune can outwear.

Examples are the best lessons for youth.

The fashion of youth is never to think that

good

whose goodness he celebrates. S. P. S.

The death of youth is a shipwrack.

Youth ought to use pleasure and recreation as a natural ease and rest.

The instructions which are given to young men must be tedious; for being young and heedless, they will the sooner hear them, and the better keep them.

Young men are no less bound to obey Parents for the virtues they teach them, than to thank Parents for the life they gave them.

Semper magno ingenio adolescentes vehementi ... quæ ... sunt ... si quidnam ... ingenia ...

... est lapsus juventus, quæ ... ad ... servore talentis ætatis inflammatur.

Of Musick.

Musick is an inscrutable and excellent ... which by the true concordance of sounds, ... harmony is made, which rejoiceth the ... loadeth grief from the heart, and consisteth in ... and number.

THe most commendable end of Musick is the praise of God.

Disagreeing Musick, and vain pastimes, are ... ordrance of delight.

The brutish part of the soul depending of the ... ing beast without reason, is that which is pleased ... dered by sounds and musick.

Musick is fitter for funerals then feasts, and ... fter for passions of anger then dalliance and delight.

Musick used moderately, like sleep, is the ... recreation.

Love teacheth musick, though a man be ...

Musick is the gift of God.

The better Musick, the more delighted in.

To sing well, & live ill, is abominable before God.

Nothing ravitheth the mind sooner then Musick, and no Musick is more sweet then mans voice.

There is nothing to be compared with Love, nor any Art to the Art of Musick.

The ignorance of Musick hindereth the understanding of the Scriptures.

One day takes from us the credit of a hearer, and one musick exiles another the pleasure of another.

Musick overcometh the heart, and the heart ruleth all the other members.

Beauty is no Beauty without Virtue, nor Musick no Musick without Art.

Musick is a comfort to the mind oppressed with me-lancholy.

That Musick loseth most his sound and grace which is bestowed upon a deaf man.

It is impossible with great strokes to make sweet Musick.

The loud sound of Drums and Trumpets is counted a Captains warfaring Musick. *Bias.*

Shame and Danger are Prides musicians.

Hope is griefs best Musick, and overcomes the despaire of the soul.

Musick over our souls is both Queen and Mistress.

All things in this world are but the Musick of inconstancy.

Musick which comforts the mind, hath power to renew melancholy.

All things love their likes, and the most curious love the delicatest musick.

Too much speaking hurts, too much galling smarts, and too much musick glutts and distempereth.

Youth ought to exercise themselves in musick, and

employ their time in those harmonies which serve to commend their operations and moral virtues, composing desire, speedinesse and sorrow; Facultative, as musick consisteth in certain propensions and cadences of the voice.

Musick is the Load-stone of fellowship, the chearfull reviver of dulled spirits, and sole delight of hearing.

Silvestres homines sacer interpresque Deorum,
Cædibus & victu fœdo deterruit Orpheus;
Dictus ob id lenire Tigres rapidosque Leones.
Ut quidam magnetes ferrum attrahunt, & Thasmedes qui in Æthiopia nascitur, ferrum abigit, ut dixi: Ita est musica genus quod fedos affectus, ut quod maxime,

Of Dancing.

Defin. *Dancing is an active motion of the body, which proceedeth from the lightnesse of the heart, justly observing the true time and measure of musick.*

TIme and dancing are Twins, begot together; Time the first-born, being the measure of all moving, and Dancing the moving of all in measure.

Dancing is Loves proper exercise.

Dancing is the child of Musick and Love.

Love brought forth the three Graces, with hand in hand, dancing an endlesse round, and with regarding eyes, that still beware that there be no disgrace found among them.

Dancing is the fair character of the worlds content, the heavens great figure and earths ornament.

The Virgins of *Basil*, on the festivall dayes use to dance publikely, without the company and leading of men, and to sing chaste Songs: and by this means [illegible] Idlenesse, and Lasciviousness being [illegible]

...ladies repair to Sicyon. When many Wooers had ...
...together, *Hippoclides* the Athenian, Son of *Tisan-*
der, seemed the fittest: but when he had trod the La-
conique and Attique Measure, and had personated
them with his legs and arms, *Chabsthenes* stomacking
it said, O thou son of *Tisander*, thou hast danced
away thy marriage.

Albertus the Emperour, Father of *Ladislaus*, was
wont to say, That Hunting was the exercise of a man,
but Dancing of a woman.

Frederick the third Emperour of Rome, would often
use to say, that he had rather be sick of a burning
Feaver, then give himself to dancing.

Alphonsus, that most puissant King of Arragon and
Sicily, was wont to tax the Frenchmen of great light-
nesse, who the more ancient in years they waxed, the
more they delighted themselves with vain and frantick
dancing.

The same *Alphonsus*, when he had beheld a woman
dance very lasciviously and impudently, Behold, quoth
he, by and by *Sibylla* will deliver an Oracle, he repu-
ting dancing to be a kind of franticknesse; *Sibylla* the
Prophetess never yeilding any Oracle, except possessed
first with a fury.

The same noble King, hearing that *Scipio* was wont
to recreate himself with dancing, said, that a Dancer
did differ nothing from a Mad man, but only in the
length of time; the one being mad so long as he liveth,
the other while he danceth. *Alphon.*

The Romans, Lacedemonians, and other well or-
dered Common-wealthes, banished out of their Coun-
tries all vain pleasure, and above all, Dancing, as
...for none other use, but to effeminate young men,
...to allure them to vice.

No man danceth except he be drunk or mad. *Tully.*

The vertuous Matrons by dancing have often times
...lost

they become the Workers of well knit and manly Gestures. *Pyrrhus* [illegible] which he invented in Crete for the Souldiers to exercise themselves in Arms, wherein he teacheth divers gestures, and sundry shifts in moving, whence it proceeding much, the use of Weapons, was a kind of Dancing in Armes, as *Dionysius Halicarnasseus*, in his seventh Book testifieth.

When the Mermaids dance and sing, they mean death to the Mariners.

When the Dolphins dance, some dangerous storm approacheth.

The soberer and wiser sort among the Heathen, have utterly disliked dancing, and among the old Romans it was counted a shame to dance.

Dancing is the chiefest instrument of Riot and [illegible]

[illegible] a Roman Lady, although fortunate in husband and children, and famous for her knowledge in Learning, yet was blemished with the note of Lasciviousness, for more then necessary expertness in [illegible] Dance.

Plato and *Aristippus* being invited to a Banquet of [illegible], and being both by him commanded to array themselves in Purple, and to dance; *Plato* refused, saying, this answer, I am borne a man, and know not how to account my self in such womanish effeminacy. *Aristippus* arrayed himself in Purple, and prepared himself to dance, with this answer; At the Bacchanalies of our Father *Liber* a chast mind knoweth not how to be corrupted.

Cephalenes King of Sicyon, having a daughter marriageable, commanded that it should be proclaimed at the Games of Olympus, that he that would be accepted for his Sons in Law, should within six

[illegible] dance repair to *Sicyon*. When many Wooers had met together, *Hippoclides* the Athenian, Son of *Tisander*, framed the fierce Dor and when he had trod the Lacedæmonique and Attique Measure, and had personated them with his legs and arms, *Chabsthenes* thereupon said, O thou son of *Tisander*, thou hast danced away thy marriage.

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The Romans, Lacedemonians, and other well ordered Common-wealthes, banished out of their Countries all vain pleasure, and above all, Dancing, as serving for none other use, but to effeminate young men, and to allure them to vice.

No man danceth except he be drunk or mad.

But virtuous Matrons by dancing have often times

their Honours which before they had lost, [illegible]
[illegible] and Virginia by it learn that which they [illegible]
[illegible] to have known. *Plutarch.*

By finding fault with an enemy of his, called him [illegible]
[illegible] Dancer.

They which love Dancing too much, seem to have [illegible]
more brains in their feet than their head, and think [illegible]
play the fools with reason. *Terence.*

An immoderate fume is the sweetest musick to a wofull [illegible]
mind. *S. P. S.*

Musick is the sweet-meat of sorrow.

In the 5th of Histories, mention is made of [illegible]
Archbishop Magdeburgh, who broke his neck dancing [illegible]
with a Damsell.

He dances well to whom Fortune pipeth.

Socrates, which was now pronounced by the Oracle [illegible]
of *Apollo* to be the wisest man in all Greece, was not [illegible]
ashamed in his old age to learn to dance, extolling dancing [illegible]
with wonderfull praises.

It is necessary that our foot-steps be as well ruled [illegible]
as our words ought to be.

God threatned the daughters of Sion, for that they [illegible]
were wiggling and prancing, making their steps to be [illegible]
heard again.

Apud antiquos tanto in pretio habita est saltatio, ut [illegible]
eximia præsules & Auspicandi Præsultorum nomine hono- [illegible]
rarent.

Saltatrices non ad pudicos, sed adulteros pertinet.

Of Man.

Man is a creature made of God, after his own [illegible]
image, full holy, good, and right by nature; and [illegible]
compounded of soul and body: of soul which was in-[illegible]
spired of God with spirit and life; and of a perfect [illegible]
reasonable body, formed by the same power of God.

A Man may be wicked fools, but not wicked fa-
Aug.

Man was created to set forth the glory of his Creator, and so speak and doe those things which are agreeable unto him, through the knowledge of his benefits.

Man is nothing but calamity it self. *Hier.*

Mans nature is desirous of change.

Man was wonderfully created, more wonderfully redeemed. *August.*

Man is the example of Imbecillity, prey of Time, sport of Fortune and Envy, the Image of Unconstancy and the very seat of Flegme, Choler, and Melancholy. *Plin.*

A good man alwaies draweth good things out of the treasure of his heart, and a wicked man that which is wicked. *Chrys.*

Man is so excellent a creature, that all other creatures are ordained for his use.

The duty of man consisteth in knowing of his own nature, in contemplating the Divine nature, and in labour to profit others.

Man is only a breath and a shadow, and all men are naturally more enclined to evil then goodnesse, and in their actions are frail and unconstant as the shadow of smoak.

The end of mans knowledge is Humiliation and Glory. *Bernard.*

Man wilfully minded depriveth himself of all happinesse.

Miseries have power over man, not man over miseries.

To the greatest men the greatest mischiefs are incident.

Whatsoever chanceth to one man may happen likewise to all men.

Man

No creature but man hath any knowledge of God.

Man hath no power of his life, but lives Ignorant of the certain time of his death, even as a beast, only comforting himself with confidence.

To every man belongeth two powers, a Desire and an Opinion; the first body-bred, leading to pleasure; the other soul-bred, leading to good things. *Cicero.*

Opinion and Desire hold in man great controversies: for when Opinion is victor, then he is sober, discreet, and chaste; but when Desire overcometh, he is riotous, wild, and unsatiate.

All men naturally have some love and liking of the truth.

All things are resolved into those things whereof they are compounded; the body of man being earth, shall resolve to earth; and the soul being immortall, shall enter into immortality.

A man that passeth his life without profit, (as one unworthy to live) ought to have the rest of his life taken from him. *Plato.*

As much as a man is from head to foot, so much is he between his two longest fingers ends and arms stretched. *Plato.*

All men are by nature equall, made all of the earth by one Workman; and, howsoever we deceive our selves, as deer unto God is the poor Peasant as the mighty Prince. *Plato.*

Misery then seemeth to be ripe for man, when he hath age to know misery.

The Philosophers knew many imperfections, but could never attain to know the true cause of them.

Nonne vides hominum ut celsas ad sidera vultus
Assurgit

Of Choice.

Defin. *Choice doth belong unto the mind, and is either of the power of knowing, or of appetite: It is the will of man, and more noble part of his mind, (however joyned with reason.*

HE that makes his choice without discretion, doth sow his Corn he wots not when, and reaps he knows not what.

It is better to brook an inconvenience then a mischief; and to be counted a little fond then altogether foolish.

In chusing a Wife, chuse her not for the shape of her body, but for the good qualities of her mind; not for her outward person, but her inward perfection.

He that chuseth an apple by the skin, and a man by his face, may be deceived in the one, and overshot in the other.

He that is free and willingly runneth into Fetters, is a fool; and whosoever becometh Captive without constraint, may be thought either wilful or witless.

If the eye be the chuser, the delight is short; if the will, the end is want; if reason, the effect is wisdome. *Theopomp.*

If thou chuse beauty it fadeth; if riches, they vanish; if friends, they wax false; if wisdome, she continues.

Chuse thy friend not by his many vowes, but by his vertuous actions: for who doth well without boast, is worthy to be counted a good man: but he that vows much, and performs nothing, is a right worthless Child.

In chusing a Magistrate, respect [illegible] the Riches

beside, but the Virtues he enjoyneth; for the rich man in his honour feareth not to cover, the virtuous man in his formenes is made for his Countrey. *Silon.*

It is a presage of good fortune to young Maidens, when flowers fall from their laps, fairhood from their hearts, and inconstancy from their choice.

Choice is soonest deceived in these three things, in Brokers wares, Courtiers promises, and Womens constancy.

Jealousie is the fruit of rash election. S. P. S.

We chuse a fair day by the grey morning, the Steer by his sturdy limbs; but in the choose of pleasures, we have not election, sith they yeild no use. *Bodinus.*

Xeno, of all virtues made his choice of Silence; for by it, saith he, I hear other mens imperfections, and conceal mine own.

All sweet choice is sowre, being compared with the sowre choice of sweet love.

Who chuseth love, chuseth fear and teare.

After the choice of a momentary pleasure ensueth an endlesse calamity.

Artemisia the Queen, being demanded what choice should be used in love, quoth she, Imitate the good Lapidaries, who measure not the nature of the stone by the outward hew, but by the inward virtue.

So many Countreys, so many lawes; so many choises, so many severall opinions.

He that chuseth either love or loyalty, will never chuse companion.

A little pack becomes a small Pedler, and a mean choice an humble conceit.

Electio non est de præsentio, sed de futuro. Plu.

Liberi sunt nati, cui effectus imperant, & cupiditates dominantur.

Of Marriage.

Definit. Marriage being the chief ground and preservation of all societies is nothing else but a communion of life between the husband and the wife, extending it self to all the parts that belong to their house.

NUptiall faith violated, seldom or never scapes without revenge. *Cra.*

There is no greater plague to a married woman, then when her husband dischargeth on her back all his cares, quarrels, and passions, and reserveth his pleasures, joyes, and company for another.

Let men obey the Laws, and women their husbands wills. *Socrat.*

Barren marriages have many brawls. *Basil.*

Humble wedlock is better then proud virginity. *Au.*

It is not meet that young men should marry yet, and old men never. *Diog.*

Marriage is an evil to be wished.

A woman without Dowry hath no liberty to speak. *Euripi.*

Unhappy is that man that marrieth being in poverty.

A woman bringeth a man two joyfull daies; the first her marriage, the second her death. *Stobæus.*

A man in making himself undoeth himself.

Old age and marriage are alike; for we desire them both, and once possessed, then we repent it. *Varro.*

Give thy wife no power over thee, for if thou suffer her to day to tread upon thy foot, she will not stick to morrow to tread upon thy head.

Amongst the Rhodians, the Fathers were commanded in marrying their Sons to travel but one day; to marry one virtuous daughter, to travel ten years. *Aurel.*

No man suffereth his wife much, but he is bound to suffer more. *Aurel.*

The Grecian Ladies counted their years from the marriage, not their birth.

The Cappians made a law, that he which married after he had passed fifty years should at the common assemblies and feasts, sit in the lowest and vilest place, as one that committed a fact repugnant to nature, reputing him no other else but a filthy and doting old Lecher.

He that marrieth one fair and dishonest, wedded himself to a world of miseries; and if to one beautiful and never so virtuous, yet let him think this, he shall have a woman, and therefore a necessary evil.

Such as are desirous to marry in haste, have often times sufficient time to repent at leisure.

If thou marry in age thy wives fresh colours will breed in thee dead thoughts and suspicion, and thy white hairs her loathsomness and sorrow.

Cleobulus meeting with his Son *Ireon*, solemnizing the ceremony of Marriage, gave him in his hand a branch of henbane; meaning by this, that the virtuous disposition of a Wife is never so perfect, but it is interlarded with some froward fancies.

Inequality in marriage is often an enemy to love.

Biat.

The roundest Circle hath his Diameter, the favourablest Aspects their incident Oppositions, and marriage is qualified with many willing griefs and troubles.

He that marries himself to a fair face, ties himself oftentimes to a foul bargain. *Biat.*

A good husband must be wise in words, mild in conversation, faithfull in promise, circumspect in giving counsel, careful in provision for his house, diligent in ordering his goods, patient in importunity, jealous in bringing up his youth.

A good wife must be grave abroad, wise at home,

Patient

...ce suffers constant to love, friendly to her ...bour, provident for her household. *Theophrastus.*

...arriage with peace is this worlds Paradise; with ...e, this lifes Purgatory.

Silence and patience causeth concord between married couples.

...is better to marry a quiet Fool, then a witty

...marriage rather inquire after thy Wives good ...itions then her great Dowry.

...piritual marriage beginneth in baptisme, is ratified ...good life, and consummated in a happy death.

Thales seeing *Solon* lament the death of his Son, said, ...hat for the prevention of such like troubles he refu...to be married.

...e which would fain find some means to trouble ...self, needs but to take upon him either the govern...e of a Ship, or a Wife. *Plaut.*

...e chast Matron by obeying her husbands will hath ...e over him.

The first conjunction of mans society is Man and ...ife.

Qui cogitat de nuptiis, non cogitat bene;
Cogitat enim, convivabit debinc nuptias,
Malorum meo quam sit hæc mortalibus.
Dotatam enim si forte pauper duxerit,
Non jam ille conjugem, sed habet heram sibi,
Cui serviat: at si pauper aliquam duxerit,
Nil asseverem servus ille versum erit,
Dum victum utrique non sibi tam comparat.
Duxisne fœdam? vita debinc acerba erit,
Ne jam pudebit ingredi limen domus.
Duxitve formosam? nubila erit hæc magis
Sui mariti quam sui victimi.
Ita in aliquod necesse est ut incidat malum.

Of Chastity.

Defin. *Chastity is the beauty of the soul and purity of* [illegible] *which refuseth the corrupt pleasures of the flesh* [illegible] *is only possessed of those who keep their bodies* [illegible] *undefiled, and it consisteth either in sincere* [illegible] *virginity, or in faithful matrimony.*

Chastity is of small force to resist, where we[alth] and dignity joyned in league are armed to[gether] fault.

Pure Chastity is beauty to our soul, grace to [our] bodies, and peace to our desires. *Hom.*

Frugality is the signe of Chastity.

Chastity in Wedlock is good, but more commen[dable] able it is in Virginity and Widowhood.

Chastity is a vertue of the soul, whose companio[n] Fortitude. *Amb.*

Chastity is of no account without Humility, [for] Humility without Chastity. *Greg.*

Chastity is the seal of Grace, the staffe of devoti[on] the mark of the just, the crown of Virginity, the gl[ory] of life, and a comfort in Martyrdome.

Chastity groweth cheap, where gold is not thou[ght] dear.

The first degree of Chastity is pure Virginity, t[he] second, faithful Matrimony.

Idlenesse is the enemy to Chastity.

As Humility is necessary, so Chastity is honorab[le]

Chastity, Humility, and Charity, are the uni[on] virtues of the soul.

Chastity without Charity is a lamp without oy[l]

Chastity and honesty are sufficient to enrich [a] poor prudent maide choice of honesty and manne[rs] then loosenesse of behaviour with great lands and r[ich] possessions.

Chas[tity]

Chastity is known in extremity, and crowned in
ed with extremity.

If Chastity be once lost, there is nothing left prais-
worthy in a woman. *Nisb.*

The first step to Chastity, is to know the fault, the
next to avoid it.

Though the body be never so fair, without Chas-
ity it cannot be beautiful.

Beauty by Chastity purchaseth praise and immor-
tality.

Beauty without Chastity is like a Mandrake Apple,
pleasing in shew, but poysonful in taste.

Feasts, Dances, and playes, are provocations to
unchastity. *Quint.*

Beauty is like flowers of the spring, and Chastity
the stars of Heaven.

Where necessity is joyned to unchastity, there au-
thority is given to uncleanness; for neither is she chast
which by fear is compelled, neither is the honest which
by need is obtained. *Aug.*

A wandring eye is a manifest token of an unchast
heart.

Gracious is the face which promiseth nothing but
grave, and most celestial the resolution that lives upon
Chastity.

The true modesty of an honest man striketh more
fame with his presence, then the sight of many wicked
and immodest persons can stirre to filthiness with
their talkings.

Chastity with the reins of reason bridleth the rage
of lust.

Doe not say thou hast a chast mind, if thine eye be
wanton, for a lascivious look is a signe of an incon-
stant heart. *Bern.*

Amongst all the conflicts of a Christian soul, none
more hard then the warrs of a chast mind; for the
fight

Gold is corrupted, and the silver rust, Epistle.

A chaste eare cannot abide to heare that which is

buneft.

——— *Nulla vox auribus ita*
Lasciva, ita ab honesto deperit alienum,
Ut ejus forma nequeat pulchritudo.

Of Content.

Defin. *Content is a quiet and settled resolution of*
mind, free from ambition and envy, aiming
ther then at those things already possessed.

COntent is great riches, and patient poverty
the enemy of Fortune.

Better it is for a time with content to prevent
ger, then to buy fained pleasures with Repentance.

He that cannot have what he would, must be
ent with what he can get.

Content is sweet sawce to every dish, and pleas
a singular portion to prevent a mischief.

Content is more worth then a kingdom, and
worth then life.

wise man preferreth content before riches, an
pleasure before great promotion.

Misery teacheth happy content. *Solon.*

What can be sweeter then content, where mans
is afforded no nothing more then in wretchednes?

Content makes men Angels, but Pride makes th
Devils.

many men lose by desire, but are crowned by c
ent. *Plato.*

To covet much is misery, to live content with
fficere is earthly felicity.

To will much is folly, where ability wanteth:
desire nothing is content, that despiseth all things.

The riches that men gather in time may
friends may turn false, hope may deceive, vain-

...ment, but content can never be conquered.

...Content is the blessing of Nature, the salve of gov...ty, the master of sorrow, and the end of misery.

...To live, nature affordeth ; to live content, wisdome ...cheth.

...Content, though it lose much of the world, it par...s much of God.

...To live to God, to despise the world, to fear no mi...y and to flie flattery, are the ensignes of content.

...What we have by the world is misery, what we have ...content is wisdome. *Amel.*

...The eyes quiet, the thoughts medicine, and the di...es mithridate, is content.

...To be content kills adversity if it assaile, dries teares ...ery flow, staies wrath if it urge, wins heaven if it ...tinue.

...He is perfectly content, which in extremes can ...his own affections.

...No riches are comparable to a content ...

...He that is patient and content in his troubles ...reth the poyson of evil tongues in their ...ngs.

...Content and Patience are the two virtues which ...ence and overthrow all anger, malice, wrath and ...bbing.

...To live content with our estate, is the best means, ...prevent ambitious desires.

——— *Nemo, quam sibi sortem*
Seu ratio dederit, seu fors objecerit, illâ
Contentus vivit, Horace, *Vivitur parvo bene.*

Of Constancy.

Constancy is the true and immoveable strength of the mind, not puffed up in prosperity, nor dejected in adversity: it is sometimes called Stability and

Perseve-

MI - 1989

Perseverance, sometimes Pertinacy, the last part of Fortitude.

CO[illegible]ancy, except it be in truth, and in a good cause, is impudency.

It is the part of constancy to resist the dolours of the mind, and to persevere in a well-deliberated action. *Aristo.*

Constancy is the health of the mind, by which [illegible] understood the whole force and efficacy of Wisdom. *Cic.*

He that hath an unconstant mind, is either blind or deaf. *

Constancy is the daughter of Patience and Humility. *Nyssen.*

Constancy is the mean between elation and dejection of the mind, guided by reason. *Plato.*

Constancy is only the *Nepenthes*, which who so drinks of forgetteth all care and grief.

Nothing in the world sooner remedieth sorrow than constancy and patience; which endureth adversity and violence, without making any shew or semblance. *Aristip.*

It is the lightness of the wit rashly to promise what a man will not nor is not able to perform. *Cassiodorus.*

The blessed life is in Heaven, but it is to be attained unto by perseverance.

It is a great shame to be weary of seeking that which is most precious. *Plato.*

Many begin well, but few continue to the end. *Jerom.*

Perseverance is the only daughter of the great King, the end and confirmation of all virtues, and the virtue without the which no man shall see God. *Ber.*

Perseverance is the sister of Patience, the daughter of Constancy, the friend of Peace, and the bond of Friendship.

Not to go forward is the way of God is to go backward.

The constant man in adversity mourneth not, in prosperity insulteth not, and in trouble pineth not.

He that runneth the race, runneth before he come to the goal. *Greg.*

The unconstant man is like *Alcibiades* Tables, white without, and foul within.

The only way to constancy is by wisdome.

A constant minded man is free from care and grief, fearing death; and is so resolved to indure it, that he considereth all torments to be ended by it. *Cicero.*

Constancy is the ornament of all virtues.

He is not to be reputed constant, whose mind shrinketh from chearage in the midst of adversities. *Livy.*

Vera fortitudinis est celeritas & magnitudo, rerum humanarum & contemptio. Demosth.

Nec aggredere, & quod aggressus fis perficias.

Of Religion.

Religion is a justice of men towards God, or a devout honouring of him in the perfect and true knowledge of his word, peculiar only to those to whom it is revealed of all other nations, and thereby reconcileth and reconciles man unto God, for his salvation.

No error is so dangerous, as that which is committed in Religion, forasmuch as our salvation and happyness consisteth thereon.

Man was created for the service of God, who ought above all things to make account of Religion.

It is a lewd part to turne the Traveller out of his way, and so to hinder him in his journey: then are they much more to be detested, who through such a mischief, they lead people down to hell.

UMI - 1

True Religion is the well tempered mortar that
buildeth up all estates.

The principal service of God stands in the
obedience, which the Prophets call Spiritual
not to inquire curiously nor to think
whatsoever we find great in our own eyes.

The knowledge of true Religion, Humility,
Patience, contentment, Concord.

Religion is the stay to the weak, the wealth of the
poor, the Philosophy of the simple, the
honour, the remedy of sin, the counsel
the comfort of the troubled.

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Quarta Principum autè omnia ejus Deiciam.

Country or Common-weal.

Dulce, Our Country, the Region or Climate under which we are born, the common mother of us all; which we ought to hold so dear, That in the defence thereof we should not fear to hazard our lives.

THere can be no affinity nearer then our Country. *Plato.*

Men are not born for themselves, but for their Country, Parents, Kindred, and Friends. *Cicero.*

There is nothing more to be desired, nor any thing ought to be more dear unto us, then the love of our Country.

Children, Parents, Friends are neer to us, but our Country with a greater love; for whose sake we ought to expose our lives to the greatest dangers.

It is not enough once to have loved thy Country, but constant it to the end.

Wheresoever we may live well, there is our Country.

The resemblance of our Country is most sweet.

To some men their Country is their shame, as some are the shame of their Country.

Let no man boast that he is the Citizen of a great City, but that he is worthy of an honourable Country.

We ought so to behave our selves towards our Country, thankful as to a mother.

The love of the Country extendeth it self to every City of the same. *Stob.*

Our Country, saith *Cicero*, affordeth large field

[illegible] one to [illegible]

[illegible] [illegible] by nature.

The whole World is a wide [illegible] Country.

Necessity compelleth every man to love his Country. *Eur.*

The love which we bear to our Country, is no duty, as some suppose, but charity; for there is no duty but that which we bear to God and our Parents. Many love their Country, not for it self, but for that which they possesse in it.

Sweet is that death and honourable, which we suffer for our Country. *Horace.*

If it be asked to whom we are most engaged, and our most duty, our Country and Parents are they we may justly challenge it.

The life which we owe to death is made everlasting by loss in defence of our country.

Happy is that death which being due to nature, is bestowed upon our Country.

Happy is that common wealth, where men fear the law as a Tyrant. *Plato.*

A common wealth consisteth of two things, Reward and Punishment.

As the body is without members, so is the Common-wealth without laws.

Peace in a Common-wealth, is like harmony in a clock. *August.*

Men of desert are least esteemed of in their own Country. *Eras.*

Nescio quo modo ab ipsis domicilia cunctis
Ingrata, & immemores non sinit esse sui. Ovid.

Omnibus qui patriam conservarunt, adjuverunt, auxerunt, certus est ad quos & quibus locus, ubi in cœlo recepta fruentur. Cicero.

Of Hope.

Define Hope? [illegible]

[illegible] hope [illegible]

To live without hope, is a hap incident [illegible] the unhappy man.

He that will lose a favour for a hope, hath [illegible] wit, but small store of willdome, also.

Fortune may take away our goods, but death [illegible] not deprive us of hope.

Hope above fortune are the [illegible] fall.

In thou chance to love, hope well whatsoever [illegible] may be.

[illegible] which is most common is Hope.

[illegible] Plin.

[illegible] conscience as the treasurer, is to [illegible] the Creator. Greg.

[illegible] is the hope that doth not fear God.

[illegible] hope of the universal.

[illegible] may truly hope well, who have a good conscience.

Hope is the companion of love.

[illegible] cannot be without faith.

[illegible] is the god of the wretched. Bern.

[illegible] grounded on God never faileth; [illegible] never shelveth.

Hope [illegible] endeth ravings unseen, and [illegible] things is a countenance. Plato.

[illegible] hope may comfort the [illegible] adity.

Hope is the fools god, the Merchant [illegible] the Souldiers companion, and the [illegible] poor.

[illegible]

Hope of life is worthy, hope in death is life, and the
hope is glorious.
Hope waiteth on great things, and beguileth
lowing followers.
sweet words, sweet hope, large protestations nou-
, and contempt kills it.
He that supposeth to live by hope, may happen to
in misery. Bias.
The apprehension of hope, deriveth grief, and the
of hope consumeth it.
As all metals are made of Sulphur, so all pleasures
ed from hope.
As the one part laboureth for the conservation of
whole body, so hope for the accomplishment of
As is the nourishment of the heart, hope the
ining of delights. Scaliger.
Hope is a pleasing passion of the mind, which doth
only promise us those things that we most desire,
those things also which we seldom obtain.
Our high hopes have oftentimes hard fortune,
such as reach at the tree, commonly stumble at
root.
As hope for requital of benefits bestowed, may
be counted usury then virtue.
A cowardly lover without hope, shall never win
love without good fortune.
The hope against all hope, is the excellency of
true reformation.
In little place is but a great treasure, and in a limited
a boundless expectation.
Confidence, except it be guided by discretion, and
with judgement, may rather be called
than hope.
Of all passions in the sweetest and most
and thereof it is said, that hope only comforteth
miserable.

Of Charity.

Defin. Charity is the indissoluble band of God with us, whereby we are inflamed with the love of him, that we might be one with him, and charity enableth us to love our neighbours for the love of God.

Charity is the scope of all Gods Commandments.

Charity reconcileth us from sin, and delivereth us from death.

Charity succeedeth Faith, begetteth Hope, and is as it were with God.

As the Body without the Soul enjoyeth no life, so without Charity are cold and dead.

Charity is the most excellent gift of God.

Charity means better both no fancy or affection any thing in the world, but the study to love God.

The Charitable man is the true lover of God.

As the Sun is to the world, and life to the body, so is Charity to the heart.

Charity is a fire, which enflameth

Ergo

Charity in adversity [illegible] because it is [illegible] and revengeth not injuries, because it is [illegible]

He that truly loveth, believeth and hopeth. [illegible]

By Charity one seeth the glorious light of God. [illegible]

He alwaies hath to give that is full of Charity. [illegible]

To love with all the soul, is to love with his [illegible] with all the strength, is manfully to [illegible] to love with all one heart, is to prefer [illegible] before all things that flatter us. [illegible]

The measure in loving God, is to love [illegible] measure. *Bernard.*

Charity is the way of man to God, and the [illegible] God to man. *Aug.*

Many man wax drunk with the love of God, [illegible] always apt and ready to all good; he labour[illegible] is not weary, he hungry and thirsty [illegible] ditious mock him, and he perceiveth it not. [illegible]

The love of God hath power to transform [illegible] God.

Charity maketh a man absolute and perfect in all virtues.

Not her the multitude of marvels, nor the [illegible] but the greatness of charity [illegible]

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Of Humility.

Of old Age.

Sence. Old age, the gift of heaven, is the longest term of many years, the exchange of sundry fortunes, and the fittest of experience.

Old men by reason of [illegible] are subject to many diseases. Eccles.

Gray hairs are [illegible] and wrinkles, but [illegible] youth [illegible]

[illegible] to be honoured for his wisdom, [illegible] considered for his learning.

The mind of an old man is more [illegible] the fancie fixed, and his affections [illegible] he changeth [illegible] seldom [illegible] change, and never [illegible] still [illegible] the [illegible] of his life.

The old Cedar tree is [illegible] shaken with the wind than the young [illegible] and age [illegible] more [illegible] than youth.

Old men are more meet to give counsel, than [illegible] years.

Though young men excell in strength, yet old men excell in stedfastness.

Though all men are subject to the sudden [illegible] of death, yet old men in nature [illegible] to many [illegible]

Age is a Crown of glory, which is obtained [illegible] for the [illegible] of [illegible] which is to mingled with mischief.

[illegible] old age [illegible] in the [illegible] of [illegible] is it obtained by [illegible] of many days, but by godly wisdom, and [illegible] life.

Age is forgetful, and gray hairs are declining [illegible] strength.

Age is given to melancholy, and many years are [illegible] with many diseases.

[illegible] by experience, and in oth by [illegible] comes into us, which is void of [illegible]

[illegible] [illegible] [illegible] [illegible]

Of Death

DEath is the loss of Nature, the ruine of all things, the end of misery, and the period of life.

Dying may be deferred, but can never be prevented.

An honourable death is to be preferred before an infamous life.

Death hath his rise from sin.

Death is the end of fear, and beginning of felicity.

There is nothing more certain than death, nor more uncertain than the time of death.

No man dieth more willingly than he that hath lived honestly.

It is better to die well, than to live wretchedly.

Death

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Time.

Time discovereth antiquity in a fair face, but addeth colours to a true friend.

Things past may be repented, but not recalled. Time. A certain Philosopher being demanded, what was a thing ridiculous with the love of a woman, answered, Opportunity: being asked what was the next, he answered, Opportunity: and being demanded what was the third, he still answered, Opportunity.

Time oftentimes being to passe, must be which would have died, doth kill him which should have lived.

Procrastination in peril is the mother of ensuing danger.

Time and Patience teach all men to live content.

Take time in thy choice, and be circumspect in thy march; for nothing so soon glutteth the eye as sweet meat; nor sooner fils the eye than Opportunities neglected, are manifest tokens of

Time limiteth an end to the greatest sorrow.

Actions measured by Time, seldome prove hainous.

Delation of matters deserveth execution of a thing, which time will not suffer to be done: not for that it is not just, but because it is not followed.

Many matters are brought to a good end in time, which cannot perfectly be remedied with reason.

Time is life's best Counsellor. *Arist.*

Time is the best Governor of counsels.

Time trieth what a man is: for not men to be known, but they at one time or other he shall be perceived.

Time.

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Of Beginning.

Beginning is the first appearance of any thing; and there can be nothing without beginning, but only the Almighty power, which first created all things of nothing.

All beginnings have most commonly wretched endings.

In every thing, the greatest beauty is to make the beginning plausible and good.

It is better in the beginning to prevent, then to be at to worke revenge.

That thing never seemeth ill, that doth begin well.

The preface in the beginning maketh the whole book better to be conceived.

Nature is counted the beginning of all things, and custom.

To begin in truth, and continue in goodness, is to praise on earth, and glory in heaven.

The beginning of [illegible] was the idolatry of [illegible] the beginning of true Religion, the service of

There is nothing wisely begun, if the end be not duely thought upon.

Infants begin life with tears, continue it with sad and end it with astonishment.

A foolish man beginneth many things, and [illegible]

The beginning of things is in our own power, but the end [illegible] Gods disposing. Sid.

good ending.

The most glorious and mighty beginning is God, who in the beginning created the world of nothing.

Small faults not hindered in the beginning, amount mighty errours ere they be cured.

A work well begun is half ended. *Plato.*

In all works the beginning is the chiefest, and most need to attend.

The beginning, the mean and the end, is a leg which every one enjoyeth.

Sudden changes have no beginning.

Nothing is more ancient than beginning.

That which is between the beginning and flows. *Greg.*

The fear of God is the beginning of wi *Syrach.*

The beginnings of all things are small, but g increase in continuance.

The beginning once known, with more ease the is understood.

Begin nothing before thou first call for he God: for God, whose power is to all things, w work prosperous furtherance, and happy success, all such acts as we doe begin in his name.

Take good advisement ere thou begin any t but being once begun, be carefull speedily Search it.

He that preventeth an evill before it begin, more cause to rejoice than to repent.

Take good heed at the beginning to what proceed; for after one inconvenience another follows.

Begin to end, and ending to begin,
As circles we shall be sure of fin

Seeing the event of things doth not answer to
will, the ordinary apply one will to the end of
work.

The end of a diſſolute life, is moſt commonly
deſperate death. Sim.

Our life is given to us and to poſſeſs, but the
is moſt uncertain and doubtful.

The end of ſorrow is the beginning of joy.

At the end of the work the cunning of the wor
man is made manifeſt.

Good reſpect to the end, preſerveth both body
ſoul in ſafety.

Before any taſk be by man undertaken, the
thereof is firſt in conſultation.

Many things ſeem good in the beginning, wh
prove bad in the end.

Exitus acta probat: careat ſortaſſe ſpe

Quæ ſuit ab ſtultis fabula, ſæpe fuit.

Ne temere in quicquam, ſed quid ſequatur

Of Day or Light.

Dehn. *The word* Dies, *which ſignifieth a day*
ſelves, could ſee divine objects. It is God's ſun
ſave, and the cheerfull comfort of man, who
world made the light thereof to manifeſt it to
world was.

14 *hundred* which are born between the
and twenty hours of midnight, and midn
with the 12 *months* are ſaid to be born in one day.

Names Prouiſion, as he divided the year
months, ſo he divided the month into days, and
Kalends, Nones, Proſſes, and Interpoſs the firſt
called on the ſixth, the next to mind of the
Kalends beginning the laſt was accounted for their
months.

A day natural hath twenty and four hours, a day artificial hath twelve hours.

The day beginneth with the Egyptians at Sun-rising, and with the Persians at Sun-rising.

The Athenians count all the time from the setting of the Sun to the setting of the Sun again the next day.

The Babylonians count their day from the Sun-rising in the morning, till the Sun-rising the next.

The Umbri was an ancient people in Italy, account their day from Noon-tide till Noon-tide the next following.

The wicked and evil living man loveth darkness, hateth the light.

One day taketh from us the credit that another hath won us, and the last must make reckoning of all the rest.

By daily experience we wax wiser and wiser.

He that refuseth to amend his life to day, may happen to be dead ere to morrow.

Let no day be spent without some remembrance that thou hast bestowed the time.

Tiberius thought that day lost, wherein he had not won a friend.

Of all numbers, we cannot skill to number our days: we can number our sheep, our oxen, and our flocks: but we think our dayes are infinite, and therefore cannot number them.

One day the valiant blood
Of Fabius sent to fight:
Three hundred sent did see,
Three hundred dead ere night.

The Romans called *Jupiter Diespiter*, which is to say the Father of the Day, or Light.

The day is sometimes taken for Day, and Darkness Night.

Of Sight.

Every light hath his shadow, and every

The darke mist of our eyes, and not of our eyes,

but absence of the light that

darkenesse cannot be seene. *Aug.*

The breath we breathe in the morning, is often

and vanished before night.

Night followeth day, as a shadow followeth a body

This our life is as it were night.

Night is more comfortable to the miserable then

day.

Night which is the Nurse of ease, is the mother of

Night, which is all silence, hears all the complaints

The deeds of the Night are loathsome to the day,

Night is Wars enemye, yet is the only

A darke night and a dead resolution, begets cause of

days lamentation.

Night is the cloake to cover sin, and the

unjust man. *Theophr.*

Night begets rest, and rest is the refreshing of tyred

Whatsoever is lovemaried by the days

is

Night and sin hold affinity, and

It is impossible to wear out the day in

pare of the night be not spent in rest.

Ut jugulent homines surgunt de nocte latrones,

Ne lassum fortes non invenere quietem? Hor.

Of Wickedness.

Define wickedness is any fin, vice, or evil committed imagined in the whole course of your life, and [illegible] which you loose Gods favour, and [illegible] gives unto danger of Hell fire.

THe prosperity of evil men is the calamity of [illegible] good.

When wicked men rejoice it is a signe of some tempest approaching.

It is the corruption of the good, to keep company with the evil.

Rejoice as often as thou are despised of evil men, and perswade thy selfe, that their opinion of thee is no perfect praise.

Evil men are more lusty then good men be forward in prosecuting their purpose.

He that worketh wickedness by another, is guilty of the fact committed himself. *Bias.*

It is better to destroy the wickedness it self, then the wicked man.

Unexperienced evils doe hurt most.

The remembrance of evil things is to be observed by the contemplation of good matters.

Philip King of Macedon assembled together the most wicked persons, and furthest from correction of all his subjects, and put them into a Town which he builded of purpose, calling it *Pessopolis*, the City of wicked persons.

Continuance in evil doth in it self increase evil.

A wicked life is the death of the soul. *Chrys.*

Who can be more unfortunate, then he which of meerly will needs be evil?

Whosoever he be that spareth to punish the wicked

Sin blindeth the eyes of the wicked, but [illegible]

The wicked are daily drawn to punishment, and [illegible]

The mind of an ill disposed person is more unstable [illegible] the superficies of the water.

When wicked men be in the midst of all their jolity, then some misfortune comes knocking at the door.

Whereas the evil man would seem to be good, then is he worst of all.

He is evil that doth willingly affect or imitate wicked men.

Wicked men are the devils shadows.

Vice is sickness, but Vice in science. *Plato.*

The wicked man suspecteth things in particular.

The wicked man is ever in fear. *Plato.*

He wrongeth the good, that feareth the wicked.

A good sentence proceeding from a wicked mouth, loseth his grace.

The progeny of the wicked, although it be seemly inclined, yet it will savour something of the mere sinfulness.

[illegible] is a garment of honour, to wicked [illegible] a robe of shame.

[illegible] is that man that knoweth not to be [illegible] by his wickedness is found otherwise than he should be.

He that knoweth not to do good, should refrain from doing evil; but it is counted evil [illegible]

MI - 1989

That man is very wretched and unhappy, whose life people lament, and at whose death they rejoyce.

There is no greater infamy, then to be lavish in promise, and fla- in performance.

Begging is a shameful course, and to steal is a matter of dishonour.

He that hath born sail in the tempest of shame, may after make a sport of the shipwrack of his good name.

Infamy is so deep a colour, that it will hardly be washed out with oblivion.

Such as seeke to climbe by private sin, shall fall into publique shame.

They that covet to swimme in vice, shall have in misery *Crates*.

Greater is the shame to be accounted an harlot, then the praise to be reckoned amiable.

The infamy of man is immortal. *Plato*.

It were great infamy to the person, and no small offence to the Common-weale, to behold a man basely toyling that deserveth to governe, and to see him governe that deserveth to go to plough.

Same is the end of treachery, and dishonour ever receives repentance.

What is once spotted with infamy, can hardly be worn out with time. *Ouid*.

When the string is broken, it is hard to tie the knot; and when a mans credit is called in question, perswasions can little prevail.

An honourable man should never die, and an infamous man deserveth not to live.

The infamous man is only sufferable, for good men will not believe him, and will not see him.

Of Dishonesty.

Dishonesty mingles both feare and forgets.

Sin use is the handmaid to dishonest covetousness.

The infinite appetite of glorying doth obscure the

He that fears not the latter will hardly be

and they that care not for suspects are

A dishonest victory that is gotten by the spoil of

mans own country. &c.

There never riseth contention in a Common

wealth, but by such men as would live without

dishonest order.

The evil inclination of men may for a time be

dissembled, but being once at liberty, they cannot

cloak it.

Many times the wicked bear envy unto the good,

not because the vertuous suffer them to doe wrong,

but that they will not conform with them to doe evil.

Many be so malicious and perverse, that they take

more delight to doe evil to others, than to receive

benefit unto themselves.

If he be evil that giveth evil counsel, more vile is he

that executeth the same.

Nothing is profitable which is dishonest. Tully.

Then mischief is at the full ripeness, when

honest things be not only delightful in hearing,

also most pleasant in practise; and there is no

to be hoped for, where common vices are accounted virtues.

A man given to dishonesty, can neither be

to himself, nor trusty to another.

The overthrow of a Common-wealth is the

honesty of the Rulers.

Dis-

Dishonesty is the [illegible] of the soul, which [illegible]
men of their ornaments and heavenly appetite.

All things are uncertain, save those things which are [illegible]
[illegible]

Leontium the harlot said she excelled *Socrates*, because [illegible]
which he was disposed she could draw his affections [illegible]
from him. No marvel, saith he, for thou allurest them [illegible]
dishonestly, to which the way is ready, but I exhort them [illegible]
to virtue, whose way is hard to find.

Honesty is joyned with misery, dishonesty with [illegible]
glad of worldly felicity, but the misery which we suffer [illegible]
for honesty, shall be turned to everlasting comfort, [illegible]
and the felicity gotten by dishonesty, shall be changed [illegible]
into perpetuall torment.

Sæpe diespiter meliùs
Iuvenes auxilio mittens:
Raro antecedentem scelestum
Deseruit pede pœna claudo. Horace.
Differ bonas artes, remoto
Non sine vano aurium favore:
Sat præmium ingens est, bonus si
Dicare possis, amabilis ero.

Of vices in generall.

Vice is an inequality in passing of manners, proceeding from man's naturall inclination to pleasure [illegible]
and neglect of duties.

A Man seldome repenteth his silence, but he is often [illegible]
for his hasty speeches.

[illegible] is rooted in sin will hardly be by good [illegible]
[illegible]

He that doubts of God with *Protagoras*, is an infidel; [illegible]
denieth God with *Diagoras*, is an Epicure and a [illegible]

Custome and sin are both of one kind.

Vice is the enemie of sin, but sin is the act of vice.

He that pampers his flesh doth nourish many [illegible]

Excessive

Lust bringeth forth sin, sin death, death perdition.

As by nature some men are more inclined to [illegible] then other some, so one man is more prone [illegible] another to envy or covetousness.

The instrument of envy is avarice, the effect of [illegible] inconstancy, &c.

A most horrible and damnable offence is due to be [illegible] deed, whose revenge belongeth unto God. *Greg.*

Under pretence of [illegible] the habit of policy, malice [illegible] the shape of courage, [illegible] the title of valour, [illegible] the allurements of pleasure, [illegible] vices [illegible] greater vertues.

Where there [illegible] fondness and not gravity, there [illegible] younger sort are shamed [illegible] of good grace.

Every vice fighteth against nature.

Vice ruleth where gold reigneth. *Greg.*

We ought not to hate the man, but his vices.

There are more vices than vertues. *Greg.*

Riches gotten with craft are commonly lost with [illegible]

Folly in youth, and negligence in age, breedeth [illegible] length woe to both; the one ending in sorrowful grief, [illegible] other in lamentable misery.

Where youth is void of exercise, there age is void of [illegible]

Flattery and soothing great men in their [illegible] setteth more cost than true preachers get [illegible]

Rich men have gotten foul vices, through [illegible] corrupted manners, and good complexions [illegible] conditions.

A [illegible] mind doth commonly shew a gentle [illegible] where a sowre countenance is a manifest [illegible] of a froward disposition.

Sobriety

There can be no greater injury offered to a [illegible] and a bashfull face, than to be called unthankfull, for [illegible] reproaches sink most deeply into the [illegible] mind of honor.

Ingratitude springeth either from covetousness or [illegible]. *Theophrast.*

It is a shameful and unthankful part, always to [illegible], and never to give. *Seneca.*

Princes rewarding nothing, purchase nothing; and [illegible] being neglected, courage will be unwilling to [illegible].

Benefits well bestowed establish a Kingdom, but [illegible] unrewarded weakneth it. *Archim.*

The nature of man is ambitious, unthankful, [illegible], not knowing rightly how to use his friends, or with what regard to recompense his well-willers for their benefits bestowed.

'Tis better to be born foolish, then to understand how to be unthankful.

Ingratitude loseth all things to herself, in forgetting all duties to her friend.

To do good to an unthankfull body, is to [illegible] on the sand.

Two contraries give light one to the other, and ingratitude and thankfulness are best discerned one by the other.

There is no affection among men so finely placed, [illegible] unthankful dealing it may be [illegible] observed. *Plato.*

Two heads upon one body, is a [illegible], so one unthankful heart in a bosom, is more [illegible] to behold. *Plato.*

There cannot be a greater occasion of hatred, [illegible] with unthankful dealing.

An ungrateful Common-wealth, which hath [illegible] men of true desert, finding their [illegible]

...not call a man by a worse name, than to ...ful person.

...teacheth Epimetheus, by the Symbole of the ...ving of Swallows, that a man ought to shun unthankfull people.

...among the precepts which he gave unto ...reputeth it unjust, to requite one only man's ...ood turn, but also if more be not rendred than hath been received.

Whosoever receiveth a benefit selleth his own liberty: as wise men would say, that he made himself subject ...

The Laws of Athens, Persia, and Macedonia, condemned the unthankfull person to death.

Lycurgus esteemed it a most monstrous ingratitude to acknowledge a benefit.

In the old time Liberties and Franchises for ingratitude were revoked.

An unthankfull person cannot be of a noble courage ...

Seneca.

A man ought to remember rather how often he hath received courtesie and pleasure.

Every gentle nature quickly pardoneth all injuries, except ingratitude, which is hardly forgiven.

Ingratitude was the cause of the sin and evil of man.

No mans life a void of ingratitude.

The life of the ignorant is unthankfull, and unfitted in things present, through the ...things to come. Seneca.

Impudency and Ingratitude are companions.

As humane things grow old and come to their ... time, except ingratitude, for the greater ... of mortal men is the more doth ingratitude ...

We shall avoid this blameable vice of ingratitude ...

Of Pride.

Divin. Pride is an overweening desire to seem honourable, and great above the measure of desert, and the way to Modesty, which is a part of Temperance.

He that watereth the Olive-tree with hard Iron, getteth not no oyl, but water; and he that pricketh proud hearts with perswasions, draweth out strife and envy.

It is impossible that to a man of much pride Jesting should be too long friendly.

It chanceth oftentimes to proud men, that in their greatest jollity, and when they think their honour upon and above their estate, with the web of their life in one moment is suddenly broken.

Ambitious men are not never be good Counsellers to Princes.

[illegible] more is a vice common to [illegible] and great Lords, by reason of ambition and desire to rule, setting Realms in them oftentimes in [illegible] quarrels and deadly rancor.

Pride is the cause of the confusion and ruine of [illegible]

[illegible] become wise and [illegible] terrible [illegible] to [illegible] the gross handling of our deeds; which causeth

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Of Prodigality.

Defin. *Prodigality is the excess of liberality, which* [illegible] *any virtue can get it.*

PRodigality whatsoe care, watcheth that which [illegible] gers labour hath purchaled.

Prodigality is called the fire of the minde, whic[illegible] impatient in bear, that it ceaseth not while any [illegible] combustible is prelent, to burn neceſſary things [illegible] laſt and cinders. *Plury.*

Where Prodigality and Covetouſneſs are, there [illegible] kind of vices reign with all licence in that [illegible]

Prodigality ſtirreth up evil wars, and fellish injuries, to the end that her honour may be ſed[illegible] in all troubled waters, that ſhe may have wherewi[illegible] to maintain her prodigall expences.

Prodigality appareil is an argument of the incontin[illegible] cy of the mind, and rather alienateth the eyes of [illegible] beholders of wicked deſires, then to any [illegible]

Prodigality fill which curioſe wrought Tapeſt[illegible] and fair painted pictures, but with temperance [illegible] honeſty ſuffice.

Poverty followeth ſuperfluous expences.

Prodigality maketh youth a Tyrant in his [illegible] ſhare, a ſpoyler of his own wealth, and a deſtroyer [illegible] his own houſe.

To ſpend much without getting, is by one all wi[illegible]

O

...and to give all without considering, are ...effects of a prodigal mind.

...that giveth beyond his power is prodigal, he ...giveth in measure is liberal, he that giveth be...re all is a disgrace.

...rodigality is a special sign of Lacedæmony. *Mart.*

...ius is superfluous in his diet, sumptuous in ...well, and lavish of his estate, is a Cooks heir, ...aylors thrift, and the son of repentance.

...he end of much expence is great grief.

...ius Syracus could in no wise abide that any ...should go beyond him in prodigall expences; ...mpeo stroke a great contention betwixt Mucius ...r and him, whilest the one did what he could to ...ed the other. *Val.*

...he spends before he thrive, will beg before he ...

...ches lavishly spent breed grief to our heirs, ...to our friends, and misery to our heirs.

...ond Eye, an open Purse, a light wife, brings ...f to the first, misery to the second, and shame to ...third.

...hat is gotten with care, ought to be kept with ...one.

...rodigality is a dissolution, or too much loosing ...ame. *Zeno.*

...unthrift is known by four things; by the Cook ...he keepeth, by the Taverns he haunteth, by the ...rs he cherisheth, and the Expence he useth.

...excesse in meats breeds surfeit, in drink drun...s, in discourse ignorance; so in gifts excess ...eth prodigality.

...is better to be hated for having much, than to be ...d for spending all. *Bias.*

...rodigality consisteth not in the quantity of what

is given, but in the latter end [illegible] of the [illegible]

[illegible] is truly prodigal, which giveth beyond [illegible]
lity, and where his purse [illegible]

[illegible] is not possible for a prodigal mind to be [illegible]
envy. *Curtius.*

Prodigality controuling love, loves none [illegible]
affection, and easily is made amiable.

Prodigal nothing, and palpable sensuality, [illegible]
Pandar, Cupid the Son of *Impudency*, and [illegible]
not only to secondary, but to extreme poverty, [illegible]
when all their money was spent, they drinking a [illegible]
soned Potion one to another, dyed all three.

Prodigality is born a wonder, and dies a Beg[illegible]
Adage.

[illegible] kind admonition of friends, nor fear of [illegible]
verty, can make a prodigal man to become thrifty.

Prodigality in youth is like the rust in Iron, [illegible]
never leaveth fretting till it be wholly consumed.

Fire consumeth itself without nourishment, [illegible]
prodigality soon empties a weake Purse, without [illegible]

The prodigal minded man ne[illegible] observeth [illegible]
nor maketh end of riot, untill both himself and [illegible]
Patrimony be consumed.

A prodigal humour is hardly purged, because [illegible]
pleasantnesse are many and sweet.

The prodigal minded man, to spend lustily, and [illegible]
from Authority, to be have it, he cares not how he ge[illegible]
and to be honoured, he cares neither on whom [illegible]
what like he consumeth.

O prodigorum
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

V.

Of Gaming.

Gaming is a delight of the mind, whether it be in the sport of Dice, Cards, Tables, or Chess, &c. which is not to be used by any Christian, as a thing unlawful, and not fit for the gravity of the Spartans, who accounted it ignominy, as to join in society with Dicers, &c. Dice, by the Council of Constance, were punished with excommunication. Alphonsus, Son of Ferdinando King of Spain, strictly forbidded, that no Knight should presume to play at Dice or Cards for any money, or give his word for payment of his debts, upon pain of forfeiture for one whole Moneth, and likewise to be forbidden another Moneth and a half from entring the Kings palace.

It is a very hard matter, to follow ordinarily the game, and practises of coveting still, or seldom covet without the discredit of a man, and to be subject to the note of reproach, or badge of evil fame.

The fame or good name of a man is a precious thing, then when he is known to be a common gamester. It is not freedome to be fleet-footed, nor liberty to be light-fingered, but it is rather to be learned.

Such game is to be abhorred wherein deceipt, or cousenage is commonly learned.

The gain which ariseth to any party in play, should be showed upon the poor, to the end that both the winners, as well the winner as the loser, may be punished. *Aug.*

[illegible] for publick [illegible] be punished to [illegible]

[illegible] Lydians were the first [illegible] of [illegible]
[illegible] Country was brought into great [illegible]
[illegible] of victuals, to the end that by playing [illegible]
[illegible] find some means to relish and sustain [illegible] the

[illegible] avoucheth in his time, that Dice-playing was
[illegible]den by their law.
[illegible] the eighth King of [illegible] made a Law, that
[illegible]ers should be banished his Realme except [illegible]

[illegible]s to punish them of *Sardis*, commanded them to
[illegible]away their time in Playing and Bibquering;
[illegible] to render them lesse men, and keep them from
[illegible]lom.

[illegible] *alearia, dum alienas cautiones fas profundi, [illegible]*
[illegible]*rum nullam reverentiam tenet.*

[illegible] *ingendarium, gaudiorum, furiarum, [illegible]*
[illegible]*rum, homicidiorumque matrix, ab quo [illegible]*
[illegible]*rum inventum, quo exciso a se regno inter [illegible]*
[illegible]*mentum, quasi sub specie gaudii ad Gracas.*

Of Covetousness.

Covetousnesse is a vice of the soul, whereby a [illegible] desireth to have from all parts without reason, [illegible] unjustly without distinction which rightly belongeth [illegible] another body: it is also a fainting and niggardlie [illegible] to giving, but open-handed to receive whatsoever [illegible] brought, without Constancie, or any regard whether [illegible] be well or ill attained.

The property of a covetous man, is to live like a [illegible] all dayes of his life, and to be found rich [illegible] the hour of his death. Abraham [illegible] gotten with an ill name is great loss.

[illegible] Charles of Covenousness is carried upon [illegible] of Virtue, Charitable, faire courage, [illegible] of God, and forgetfulnes of death [illegible] [illegible] called Lethe of Forgetfulness [illegible] Covetousness is good to no man, and worse [illegible] Covetous man wisheth as well that which he [illegible] that he hath not.

[illegible] Covetousness, wasteth much.

There is greater sorrow to loose riches, then [illegible] getting them. Paul.

Covetousness is the root of all evill, from whence [illegible] arose, as from a fountain of mischief, the ruine [illegible] Common-weales, the subversion of Religion, [illegible] of Societies, the staine of Conscience, the breach [illegible] unity, the confusion of the Mind, Injustice, Perjury, Slaughter, Treason, and a million of other mischievous enormities. Ambr.

[illegible] vices have their cast, base cause; Covetousness

The gain of gold maketh many a man to lose his

A covetous man suffers great losses in getting [illegible] great danger in keeping them, much love in [illegible] and great torment in departing from

Of Usury.

Usury of the Hebrews is called Nasy; it is so called of the word Nasah, by an untruth, because, and that truly which saith, we may gather the Debtor is the first that also seeketh out all the means and devices from him, augmenting money of money, contrary to nature, and to the intent for which money was first made.

Usury is compared to fire, which is an active and insatiable Element, for it burneth and consumeth all the wood that is laid upon it, so the Usurer, the more he hath, the more he desireth, and the more, he is never satisfied.

An Usurer is a sticking and corrupt Citizen, that stealeth from his neighbour, and defraudeth him.

The intent of Usury be wrath and crime.

Usury is the mark of Liberals, and Usurers of other of evils.

Amasis, King of Egypt made a Law, that the Usurer should call everyone to account, and by this means Usury was

Lycurgus, the ancient Grecians and Romans which detested all Usury, [illegible] from the Usurer by the poor, and also [illegible] Usury.

This Law was since that brought to a half-penny in the Romans, and many years after Usury was [illegible] away by the Law of Justinian, because [illegible] which rose through the avarice of Usurers, [illegible] Laws concerning Usury.

Of Craft.

CRaft most commonly is repayed with craft,

all goodness doth proceed from truth: child

The Aegyptians made a law, that every Lyar should be put to death.

The shame of a Lyar is ever with him.

A Lie is not capable of pardon. Xen.

Lyers only gain this, that albeit they speak the truth, yet shall they never be believed.

Lying is contrary to nature, abhorred by reason, and detestable to God. Plutar.

The Scythians and Germans followed the same Law, and condemned them to death that prognosticated any false thing to come.

The Persians and Indians deprived him of all honour and further speech that lyed.

Cyrus called the King of Armenia, that a lie deserves no pardon.

The Parthians for lying became odious to all the world.

There is no difference between a Lyar and a Forswearer; for whomsoever (saith Cicero) I can prove a lie, I may easily inforce to forswear himself.

An honest man will not lie, although it be for his

Lying in doctrine is most pernicious.

Rebecca doth make a lie to her father, seeking means to deceive him. Such a one speaks more truth to be sold to do the like to another body.

Lyers are the cause of all the lies and crimes in the world. Epictetus.

A Lyar ought to have a good memory, lest he be quickly found false in his tale. Plutar.

It is unlawful for a man to belie himself. Scal.

A lie is the more hurtful, because it hath a smell of truth. Quintil.

All Trickery, Hypocrisie, Superstition, false Weights, false Measures, and all evil wages, are called lying, as the

seeds, that by so defaming a crime we should shun it the more effectually.

A good man will not lie although it be for his profit. *Cicero.*

Alexander would content to nothing but truth, and *Philip* his father to all kind of falsehood.

Old men and Travellers lie by authority.

It is wickedness to conceal the fault of that which a man selleth. *Leviticus.*

Lying in a Prince is most odious. *Hier.*

Quod cum mendacium fuerit cupidis alienæ, decet certe non cupidos certe : falsum mendacium falsum mendacium.

Of Drunkenness.

Delin. Drunkenness is that vice which stirreth up lust, strife, anger, and extremity of love, and extinguisheth the memory, opinion, and understanding, making a man wax a child, and all excesse of drink is evil.

THE ancient Romans would not suffer their wives to drink any wine.

The crafty Wrastler (Wine) distempereth the wits, weakneth the feet, and overcometh the vvall ful-filly. *Arist.*

Wine burns up bodies, and half enrages.

Excess is the mark of fat, and drunkenness the effect of Riot. *Salom.*

Those things which are hid in a sober mans heart are oft-times revealed by the tongue of a Drunkard.

Drunkenness is a perishing devil, a pleasant poyson, and a sweet sin. *Aug.*

Drunkenness maketh a man a beast, a strong man weak, and a wise man a fool. *Origen.*

Fear God drunken and angry once to behold thyself alive in a glass.

The

Where Drunkenness is allowed, there is very little Sobriety.

Wine and Women made men to dote, and many times put men of understanding to a non-plus.

Lais, a woman, was so practised in drinking, that she drank a hundred pots of wine at a sitting, and yet remained sober.

The Persians, who could drink much and overcome the rest.

The Vine bringeth forth three Grapes, the first of Pleasure, the second of Drunkenness, the third of Sorrow.

Philip King of Macedon making warre upon the Persians, understood that they were a people much addicted to all manner of delicate wines, and other wanton pleasures, whereupon he speedily armed his Army, saying, it was necessary to make warre upon them, who would shortly overthrow themselves.

Nothing makes Drunkenness to be more abhorred, than the filthy and beastly behaviour of those men whose Bodies are overcharged with excesse.

Wine is the glasse of beauty, Wine the glasse of the mind. Mary.

Temperance is a sure preservative to every estate.

Nothing is the destruction of Intemperance. Seneca.

A drunken man is like an old man, it twice Childs.

Drunkenness is nothing else but a voluntary mad-

The

The glutton and the drunkard shall come to poverty.

Wine hath destroyed more men than the sea.

The first evil of drunkenness, is danger of Childbirth.

The Lacedemonians would often shew their children such as were drunk, to the end they should learn to loath that vice.

Romulus made a Law, that if a woman were found overcome with drink, she should die for her offence; supposing that this vice was the foundation or beginning of dishonesty and whoredome.

Calisthenes being urged by one, to drink as others did at *Alexanders* feast, answered, that he would not; for he that drinks as *Alexander* shall need of a *Physitian*, meaning a Physician.

The Leopard, as many write, cannot be so soon taken by any thing, as by Wine; for being drunk he falleth into the power of his enemies.

Wine according to the saying of a late Writer, hath drowned more men than the Sea hath devoured.

Drunkenness is accompanied with many heads, as filthy talk, foolishness, beastliness, quarrelling, cursing, with such like.

There are two kinds of Drunkenness, one kind under the Moon, as a celestial drunkenness, thirsted after by drinking of heavenly things, whereby mankind may be counted things divine; the reward of virtue is perpetuall drunkenness.

Another kind of Drunkenness is under the Moon, that is to be drunk with an excesse of drinking, which the sages of all men to be carefully avoided.

Wine is the blood of the Earth, and the flame of hell as Basile is.

Wine enflameth the liver, rotteth the lungs, destroyeth the memory, and breedeth all diseases.

The Nazarites abstained from drinking of Wine or strong drink.

Of Gluttony.

Defin. *Gluttony or surfeiting is a sinne contrary to Temperance, delighting in excesse, and immoderate appetite for to feed more, and sooner then reason requires, this is cacchexie, and the fruits bad, except early wayes out the remembrance of a great gust.*

Suffice nature, but suffer not; supply the bodies need, but offend not.

Moderate diet is the wise mans cognisance, but satisfying Epicurisme is a fools chiefest glory.

To live well and frugally, is to live temperately, and free suffering: for there is great difference between living well, and living sumptuously; because the one proceeds of Temperance, Frugality, Discipline, and Moderation of the soul, conversed with her own riches; and the other of Intemperance, Lust, and contempt of all Order and Mediocrity; but in the end the one is followed with shame, the other with eternall praise and commendation. *Plato.*

It is not the use of meats, but the inordinate desire thereof ought to be blamed. *Aug.*

Continency in meat and drink is the beginning and foundation of skill. *Cassio.*

We entertain our spirits well, when our stomachs are fortified with meat, neither must we gratifie the body and carnall only, but the homest joy of the mind.

The Hebrews used to eat but once a day, which was at supper; and the Grecians in like manner had but

for eate much, and that was at Supper.

Sobriety commeth not in a wife mouth through which a Foole, without discretion, hath in his mouth.

The belly is an unthankfull beast, never regarding the pleasure done, but craveth continually more than it needeth. *Crates.*

When we eat we must remember we have two guests to entertaine, the Body and the Soule; whatsoever the Body eateth, departs away quickly, but what the Soule receiveth, abideth for ever.

The wicked man liveth to eat and drink, but the good man eateth and drinketh to live. *Plat.*

A rich man may dine when he list, but a poore man when he can get meat. *Diog.*

The belly is the commanding part of the body. *Homer.*

It is a great fault for a man to be ignorant of the nature of his own stomach. *Sen.*

As meat and drink is food to preserve the body, so is Gods Word the nourishment for the soul. *Greg.*

A vitreous Soul hath better care of godly discourses, then the Body hath of well relished meat.

The first draught that a man drinketh, ought to be for thirst, the second for nourishment, the third for pleasure, and the fourth for madnesse. *Anacharsis.*

Then is the mind most apt to comprehend all good reason, when the operations of the brain are not hindered by vapours, which excess of feeding differences withall.

King *Cirus* being asked by *Artabanus* (as he marched one day in Warre) what he would have bought him for his supper, Bread (quoth he) for I hope we shall find some Fountain to furnish us with drink.

Wisdom sits hindered through Wine, and understanding darkned. *Hosea.*

Of Concupiscence.

Of Presumption.

Presumption is a violent motion of the will, and an error for to undertake: it is that affection which enableth and exciteth the body to danger, proceeding only upon cogitations and imaginations, without either ground or reason.

He that presumeth of victory before he have won the field, may be counted more foolish than valiant. Hall.

Vain and light-men love commonly that which is forbidden by reason, and love nothing more than to follow their foolish appetites.

He that presumeth of his own strength is soon overcome. Aug.

A fault wilfully committed ought not to be forgiven.

To flye from that we should follow is to follow our own destruction.

Presumption without fear, is the father of Folly.

Presumption is the mother of all vices, and is likewise given her, which maketh every one to retire back. Aug.

It is a great presumption to looke for reverence of our elders and to disgrace our betters to silence. Greg.

To presume great things through confession, to commit offences and to expect heaven's reward, Ber.

Therefore away hope of a Lord there of him that is idle in his own works. Salom.

The head of rashness is rebellion, and cruelty is Counsell; for the one is wilfull, and the other wicked; and in the first wrong is to the other shewes as it were, which from a presumption to reason, and

[illegible]

Many

Many deceived, that look for any reward for
Treason. Cæsar
The foolish saith, Treason is more dangerous
than open enemies; Living
Traytors are like sticks, which are the cloth in
which they were bound dies. Worse than gates
which, where they were born, devour
consume the Wood in which they were engendred
Treachery hath always a more glorious
and flattery displeases a brave
No place is safe enough for a Traytor,
Once a Traytor, and never after trusted
When will not with Awfulness make much of a
or going about to pleasure him? but having his
pose, who will not have him to the death?
Such as are Traytors to their Prince, and
God, deserve no credit with
Treachery ought not to be concealed,
have no priviledge to be
Such as covet most bitterly to
wrongly to entrap. Philip.
Traytors leave no
die will none but
Valour is not to
Brave Alexander ought to
He was in the midst of his own virtue,
treachery and treason of his enemies.
Many men love the Treason, though they hate the
Traytor.

Despe

Desperation is a double sin, and shall perish with double condemnation.

It is better to be called a cowardly coward, then a desperate caitiffe.

Let no man despaire of Grace, although he repent at the latter end; for God judgeth of mans end, and not of his life past.

Desperation springeth from the Ignorance of God.

It is better to prolong our life in misery, then to hasten our owne death without hope of mercy hereafter.

Love wanting desire makes the mind desperate, and fixed fancy bereft of love, turneth into fury.

There is no offence so great but mercy may passe, neither is there any thing so desperate, which cannot cure.

Desperate is the fruit of disordinate [illegible], which accounting his own Judge, proves his own executioner.

The feare of inevitable punishment, is the cause of desperation.

Nothing doth more torment a man, then [illegible].

Desperation preferreth profit before honesty.

Let no man despaire of that thing to bee effected, which hath been done already.

Extreame feare and danger maketh cowards desperate, and [illegible] desperation could [illegible] misery hath made desperate.

Reformation is grounded on hope, desperateness [illegible]

[illegible] desperately [illegible] is as desperately [illegible] despaire foolishly entertained, is a token of a [illegible] conscience.

Of Despair.

Despair is the fear of the reprobate, or condemned, and the sin of Devils.

To him that is subject to passion, despaire is ever attendant.

He that is desperately inclined to his own will, is ever most neer to the wrath of God.

Despaire leadeth damnation in sinne, and violence is extreme to the virtue of God.

Despaire and revenge deprive men of the mercy of God, and clean blotteth out the memory of their former deeds.

Of all the perturbations of mans mind, despaire is the most pernicious. *Lavater.*

Many teaching *Plato* his book of the immortality of the soul, have laid violent hands upon themselves.

He that through the burthen of his sins breaks into desperation, wilfully refuseth the mercy of God.

Where hope leaveth a man, fear beginneth to govern.

The [illegible] remedy is to avoid the [illegible] to despaire of pardon.

Despaire is a certain death. *Ast.*

He that [illegible] breaketh a Prince promiseth his own death in the World to come shall be [illegible] contrary to the will of God. [illegible]

Of Heretiks and Heresies.

Divers Heresies arised and obtained [illegible] enemy to all truth, [illegible] against the Principles of Faith and true Religion.

Arius

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Of Devils.

THe devill labours to destroy mankind, envies their salvation, and would be feared.

Satan is a fubtile fubtle and ufeth great cunning in making of his net, and fearfully are the nets of wicked devices contrived.

The devill is diligent and ufeth the diligence of man.

Christ fifheth with an angling rod, and catcheth but a few; the devill with a great net, and draweth up multitudes.

The devills bait is fweeter than Christs, and that is the caufe he takes fo many fifh.

Christ fifhing cafts forth, draws, ftudies, and ufeth all the devill walking by the fea of this world, may in multitudes fpeed each fort deceived, through the envy of the devill fin entred into the world.

The devill was the firft author of lying, the firft beginner of all Fables, deceits, and the chief deceiver in all times and ages of the world.

Divers fpirits were ever to deceive people, either by enticing them to evil courfes, or making them to believe falfe things.

The devills, not able to oppofe God in himfelf, aflaults him in his members.

The devill inticeth youth with beauty, old men with gold, women with fineneſs, and all with falſe doctrine.

The Devils (as being Generall Spirits, and exer-

All the great power of Devils proceedeth from the

The invisible enemy is overcome by faith

The Devil is overcome by reason.

He that giveth his soul to the Devil, becometh his

The

UMI -

The Devill is the father of lies,

The Devill accuseth us before God day and night,

The Devill is the father of lies, and the author

The Devill tempteth the righteous and wicked

The Devill perfecutes [illegible]

The devill first accuseth us of sin

Of Hell.

for their offences.

Zeno the Stoick taught,

...ade, and it commeth in the last day upon heads of ...not prepared to receive it.

...ho that tempteth Christ, will never leave him ...ssayed.

...If thy minde be not moved with the fire of heaven ...ake heed least thy soule feel the flames of Hell.

Hell shall be knowne no where, in every where; and though now never so private, yet in the end it will be most publike.

Envy is a picture in resemblance of Hell.

Death holdeth his Scandard in Hell, which is called the land of death.

Infernus locus est subterraneus, profundissimus sub terræ ...ferens ardens, immensus, obscurus, horrendus, ...tabilis, miserrimus, ubi damnatorum spiritus, ...nulla spes boni, nulla defectus mali.

Nullus ergo dies patet ater ianua Ditis.

FINIS.

The Names of all the Christian and Heathen Authors in this Book.

A

Cor. Agrippa.
Homer.

D

Jerome.
Justine.
Josephus.
Juvenal.
Isidorus.

L

Luther.
Lactantius.
Lod. Vives.
Livius.
Lucretius.
Lycurgus.

M

Macrobius.
Musonius.
Marc. Aurelius.
Martial.

N

Nonius.

O

The Authors Names.

Petronius. Sir Philip Sidney

Q

Quintilian.

R

S

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Sallustius.

Silius Italicus.

Sophocles.

Spenser.

Sir Thomas May

T

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Tertullian.

Theophrastus.

Theocritus.

V

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Z

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Courage.
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Courage.
Country.
Children.
Choice.
Civility.
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Country, or C
wealth.
Charity.
Conversable.
Conversation.

D

Discretion.
Desire.
Dutifull.
Duty.
Duty.

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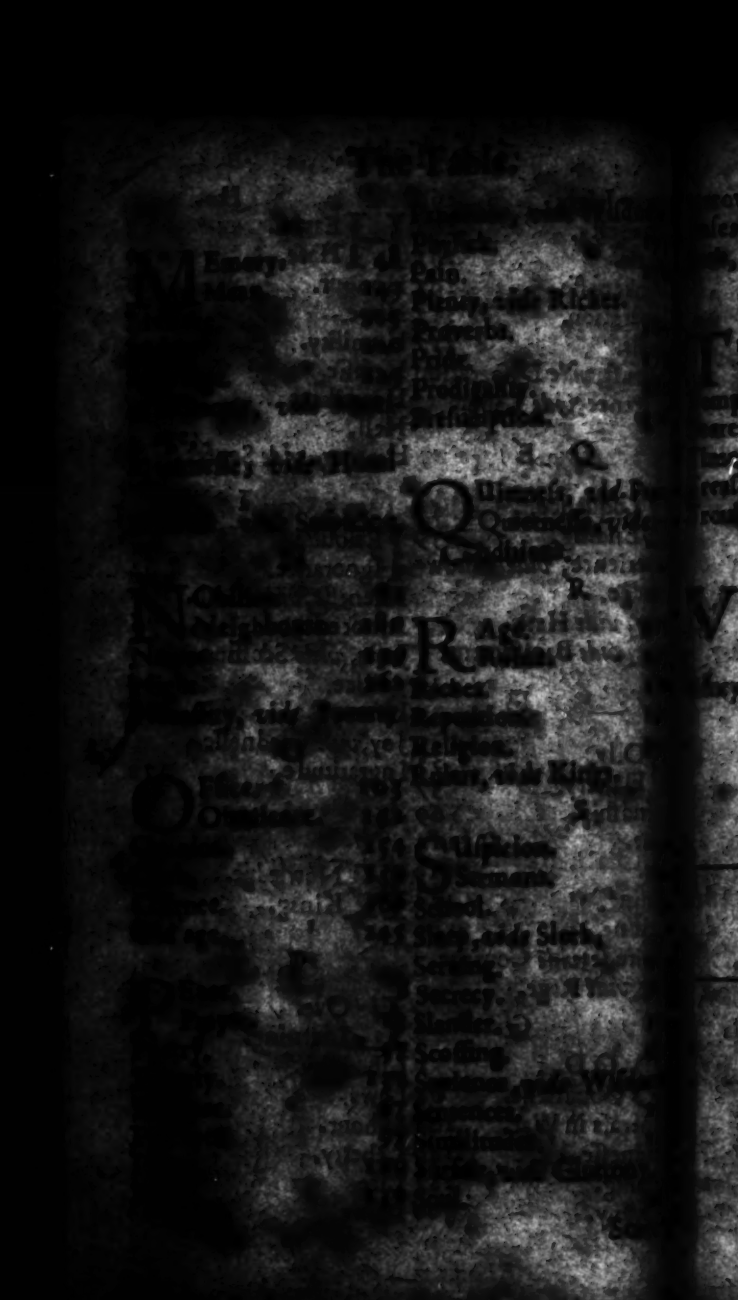

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